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ABSTRACT

In grade 11, students use the life and work of Cesar E. Chavez as a case study to trace the major historical eras and events of the 20th century. Students start by studying the Chavez family at the beginning of the 20th century, learning about them as they struggled to acquire a farm in Arizona and raise a family. They also learn how they faced the harsh reality of the Great Depression. During the 1950s, Cesar Chavez established community service organizations to improve living conditions for Hispanics and other people living in poor areas. His work led him to establish the United Farm Workers, a movement that used nonviolent tactics, educated the public about the working conditions in agriculture, and worked to improve the lives of farm workers. Cesar Chavez's lifetime spanned one of the most dynamic periods in the history of the United States. This curriculum model presents historical background for Cesar Chavez; offers a history/social science framework; addresses California state history/social science standards; and lists and briefly explains five lessons: (1) "Cesar Chavez Biography Boards"; (2) "Conquering Goliath Cesar Chavez at the Beginning"; (3) "Cesar Chavez Organizes the Farm Workers Association" (Act 1, Scene 1: "The House Meeting"); (4) "Cesar Chavez and the Great Depression"; and (5) "El Malcriado, Voice of the Farm Workers" (Analyzing Editorial Cartoons). Each lesson addresses standards; sets the context; poses a focus question; cites expected learning outcomes; discusses assessment; lists key concepts and essential vocabulary; notes primary sources and visuals; provides a detailed classroom procedure, suggesting motivation, making connections, vocabulary activity, guided instruction, homework, integrating language, assessment, assessment, service learning, and reflection on service learning. Attached is a biography, "'Burning with a Patient Fire': The Legacy of Cesar Estrada Chavez" (Richard Griswold del Castillo). Contains handouts. (BT)

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California Department of Education

César Chavéz

Grade Eleven Model Curriculum and Resources

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http://www.cde.ca.gov/cesarchavez/model/Teachers/Lessons_10-12.htm#Grade11

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César Chávez Model Curriculum

Grade Eleven: United States History and Geography

Students in grade eleven can use the life and work of as a case study to trace the major historical events and eras of the Twentieth Century. Students can begin a study of César E. Chávez and his family as it was at the beginning of Twentieth Century. Students will learn about the Chávez family as they struggled to acquire a farm in Arizona, farm, manage the family businesses, and raise a family that would include César in 1928. Students will learn that Chávez and his family experienced a fate in common with thousands of other migrants who faced the harsh reality of the great depression, the drought, and the large-scale migration to California by families seeking work. During the 1940s, Chávez, like many other young men, served his country by joining the Navy near the end of World War II. Upon his return home from service, Chávez had difficulty finding work to support a wife and family. Chávez experienced racism, prejudice, and discrimination like many men and women of color including Mexican and Asian Americans. During the 1950s, César Chávez met Fred Ross and established community service organizations working to improve the living conditions of Hispanics and others living in poverty stricken areas. His work eventually lead him to establishing the United Farm Workers, a movement that used nonviolent tactics, educated the general public about the working conditions in agriculture, and worked to improve the lives of farm workers. Chávez's leadership in the civil rights movement placed him in an influential position in California politics and the Nation. His commitment to social change, justice, equality, and humanity inspired a generation of diverse and multi-racial leaders. His work to improve the lives of the needy and disposed and those forgotten by society spread beyond the borders of California and the United States to near and distant countries throughout the world. César E. Chávez was an ordinary man who accomplished extraordinary achievements. His lifetime spanned one of the most dynamic periods in the history of the United States. Thus, it can serve as a focal point, at any one point in time, to illustrate the condition of ordinary citizens in America during the Twentieth Century.

Grade Eleven: History-Social Science Framework

Students, in this grade, study the history and development of United States from the end of the Nineteenth Century to the present. Students will study, in an in-depth manner, The great depression, the

civil rights movement in the postwar era, American society in the post war era, and the United States in recent times. Within these units of study, students will pay special attention to the rise of industry and the development of labor unions, unwise agricultural practices, new opportunities for minorities and unskilled workers following World War II, and the beginnings of the modern civil rights movement. The success of the black civil rights movement encouraged other groups — including women, Hispanics, Native Americans, Asians, Pacific Islanders, and individuals with disabilities — in their campaigns for legislative and judicial recognition of their civil equality. Students will study how César E. Chávez and the United Farm Workers movement used nonviolent tactics, educated the general public about the working in agriculture, and endeavored to improve the lives of farm workers. Major events in the development of all these movements and their consequences will be noted. Students will also read about the beginning for the environmental movement in the 1960s and the environmental protection laws that were passed. Students, after studying modern American history, will be able to understand how the ideas and events of the past shape the institutions and debates of contemporary American. Students will recognize that our democratic political system depends on them — as educated citizens — to survive and prosper. *(Pp. 136-147)*

Grade Eleven History-Social Science Standards

Standard 11.1 Students analyze the significant events in the founding of the Nation and its attempts to realize the philosophy of government described in the Declaration of Independence.

11.1.4 Examine the effects of the Civil War and reconstruction and of the Industrial revolution, including demographic shifts and the emergence in the late nineteenth century of the United States as a world power.
11.3.4 Discuss the expanding religious pluralism in the United States and California that resulted from large-scale immigration in the twentieth century.

Standard 11.6 Students analyze the different explanations for the great depression and how the new deal fundamentally changed the role of the federal government.

11.6.2 Understand the explanations of the principal causes of the great depression and the steps taken by the Federal Reserve, Congress, and Presidents Herbert Hoover and Franklin Delano

Roosevelt to combat the economic crisis.
11.6.3 Discuss the human toll of the depression, natural disasters, and unwise agricultural practices and their effects on the depopulation of rural regions and on political movements of the left and right, with particular attention to the dust bowl refugees and their social and economic impacts in California.
11.6.4 Analyze the effects of, and the controversies arising from, new deal economic policies and the expanded role of the federal government in society and the economy since the 1930s (e.g., Works Progress Administration, Social Security, National Labor Relations Board, farm programs, regional development policies, and energy development projects such as the Tennessee Valley Authority, California Central Valley Project, and Bonneville Dam).
11.6.5 Trace the advances and retreats of organized labor, from the creation of the American Federation of Labor and the Congress of Industrial Organizations to current issues of a post-industrial, multinational economy, including the United Farm Workers in California.
11.7.5 Discuss the constitutional issues and impact of events on the U.S. home front, including the internment of Japanese Americans (e.g., Fred Korematsu v. United States of America) and the restrictions on German and Italian resident aliens; the response of the administration to Hitler's atrocities against Jews and other groups; the roles of women in military production; and the roles and growing political demands of African Americans.

Standard 11.8 Students analyze the economic boom and social transformation of post-World War II America.

11.8.2 Describe the significance of Mexican immigration and its relationship to the agricultural economy, especially in California.
11.8.4 Analyze new federal government spending on defense, welfare, interest on the national debt, and federal and state spending on education, including the California Master Plan.
11.8.6 Discuss the diverse environmental regions of North America, their relationship to local economies, and the origins and prospects of environmental problems in those regions.
11.8.7 Describe the effects on society and the economy of technological developments since 1945, including the computer revolution, changes in communication, advances in medicine, and improvements in agricultural technology.
11.9.7 Examine relations between the United States and Mexico in the twentieth century, including key economic, political, immigration, and environmental issues.

Standard 11.10 Students analyze the development of Federal civil rights and voting rights.

11.10.1 Explain how demands of African Americans helped produce a stimulus for civil rights, including President Roosevelt's ban on racial discrimination in defense industries in 1941, and how African Americans' service in World War II produced a stimulus for President Truman's decision to end segregation in the armed forces in 1948.
11.10.2 Examine and analyze the key events, policies, and court cases in the evolution of civil rights, including, Dred Scott v. Stanford, Plessy v. Ferguson, Brown v. Board of Education, Regents of the University of California v. Bakke, and California Proposition 209.
11.10.5 Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agenda, strategies, and effectiveness of the quests of Native Americans, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.

Standard 11.11 Students analyze the major social problems and domestic policy issues in contemporary American society.

11.11.1 Discuss the reasons for the nation's changing immigration policy, with emphasis on how the Immigration Act of 1965 and successor acts have transformed American society.
11.11.5 Trace the impact of, need for, and controversies associated with environmental conservation, expansion of the National Park System, and the development of environmental protection laws, with particular attention to the interaction between environmental protection advocates and property rights advocates.
11.11.6 Analyze the persistence of poverty and how different analyses of this issue influence welfare reform, health insurance reform, and other social policies.
11.11.7 Explain how the federal, state, and local governments have responded to demographic and social changes such as population shifts to the suburbs, racial concentrations in the cities, frostbelt-to-sunbelt migration, international migration, decline of family farms, increases in out-of-wedlock births, and drug abuse.

Lesson 1 **César E. Chávez Biography Boards**

Students will be able to explain why César E. Chávez must be considered a multidimensional man and they will he able to discuss his contributions to American society.

Lesson 2 **Conquering Goliath César E. Chávez at the Beginning**

Students will explain the plight of farm workers, the role of community-based organizations, the need to protect worker rights, the role of government in enacting and enforcing the law, and how peaceful, nonviolent change is possible.

Lesson 3 **César E. Chávez, Organizes the Farm Workers Association Act I, Scene I "The House Meeting"**

Students will explain the use of house meetings as an organizing technique and the dedication, perseverance and sacrifice that César E. Chávez exhibited in founding the National Farm Workers Association. They will also identify the problems of California's farm workers and the achievements of the United Farm Workers Union.

Lesson 4 **César E. Chávez and the Great Depression**

Students will learn that César E. Chávez and his family experienced a common fate with thousands of Americans who suffered through and recovered from the Great Depression, but whose lives were forever altered because of their experiences.

Lesson 5 ***El Malcriado, Voice of the Farm Workers* (Analyzing editorial cartoons)**

Students will be able to analyze editorial cartoons and understand their importance in communicating ideas. They will also have a better appreciation for the plight of the farm workers.

Lesson Title:
César E. Chávez Biography Boards

Grade Level: Grade Eleven, Lesson 1

Unit of Study: United States History

History-Social Science Standards:

11.10 Students will analyze the development of Federal civil rights and voting rights.

11.10.5 5 Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agendas, strategies, and effectiveness of the quests of Native Americans, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.

Setting the Context:

César E. Chávez's life spanned more than six decades of American history. As a child, his life was decidedly influenced by historical events including the Depression in the 1930s, World War II, and the racial and discriminatory environment of the time. During the 1950s, he became a grassroots organizer with the Community Service Organization learning how to empower people to solve their own problems through organizing. He helped lead successful campaigns to fight for social and economic justice throughout California. In the 1960s, César E. Chávez founded the National Farm Workers Association, later to be named the United Farm Workers of America (UFW) and led the struggle for equal respect, dignity and justice for those who toil in the agricultural fields.

Through the efforts of Chávez and the UFW farm workers gained better working conditions, better protection under the law and a voice in the fields. However, Chávez was not merely a farm worker leader or a labor leader. He became a champion for Latino culture, civil rights, and dignity. He was a strong advocate of nonviolent social change, helping to enact legislation that protected farm workers, consumers, and the environment from the harmful effects of pesticides. For César E. Chávez, the United Farm Workers was not only a union; it was a movement, "La Causa." That cause was to change America's view of farm workers and to change farm workers' views of themselves. To achieve those goals, he brought together people of all races, all religions, and all classes. People from all walks of life and from all parts of the country unified to support the strikes, the boycott, and the marches to achieve social justice, civil rights, and economic opportunity for farm workers and people everywhere. Many of these tactics had their roots in the African American civil rights movement, and like that movement, "La Causa" received support from religious and political leaders, representatives of organized labor, the entertainment industry, teachers and students, and millions of middle class American consumers.

There were many aspects to César E. Chávez's life, and to understand the man and his legacy, it is necessary to examine each role he played. As each group constructs a biography board representing a different scene from the life of César E. Chávez, your class will use historical evidence to construct the whole picture of this amazing man and his achievements.

Focus Question:

Who was César E. Chávez, and what were his achievements?

Expected Learning Outcomes:

Students will be able to explain why César E. Chávez must be considered a multi-dimensional man and they will he able to discuss what contributions he made to American society.

Assessment:

Working in groups of 5-6, students will create biography boards representing various aspects of César E. Chávez's life. Students will be assessed based on the quality of their projects and their oral presentations according to the rubric provided.

Key Concepts:

commitment
community
compassion
civil rights
civic action
culture
Democracy
dignity
empowerment
equality
fairness
generosity
honesty
hope
justice
leadership
motivation
nonviolence
organizing
power
respect
sacrifice

service
struggle
unity

Essential Vocabulary:

drought
migrant
Pachuco
Zoot suit
Sal Si Puedes
empowerment
civic action
voter registration drive
strike
volunteerism
boycott
fast
labor contractor
collective bargaining
representational election
short-handled hoe
Agricultural Labor Relations Act
injunctions
Community Service Organization
La Causa

Primary Sources:

See CDE Web site Document Center at http://chavez.scientech.com:8080/research

1) Ferriss Susan and Ricardo Sandoval, *The Fight in the Fields César Chávez and the Farmworkers Movement (Harcourt* Brace, 1997).

2) Griswold del Castillo, Richard and Richard Garcia, *César Chávez A Triumph of Spirit* (University of Oklahoma Press, 1995).

3) Levy, Jacques E., *Autobiography of La Causa (Norton,* 1975)

4) Mattiesson Peter, *Sal Si Puedes (Escape If you Can) César Chávez and the New American Revolution* (University of California Press, 2000) Originally published, 1969.

5) Taylor, Ronald B *Chávez and the Farm Workers* (Beacon Press, 1985).

6) Wathen, Cindy, E. *Remembering César The Legacy of César Chávez (Quill* Driver

Books, 2000)

Visuals:

Pictures available at http://www.cde.ca.gov/cesarchavez/model/teachers/lessons/resources/Pictures/pictures.html

Procedure

Motivation:

This lesson will be part of a unit on civil rights. After discussion of the progress made by African Americans, you might review the many achievements of Reverend Dr. Martin Luther King, Jr. The Reverend Dr. King was not only a leader of the Civil Rights Movement; he was also an advocate of civil disobedience and nonviolent protests to achieve social change. He helped African Americans gain political power and social equality.

After the passage of the *Civil Rights Act* of 1964 and the *Voting Rights Act* of 1965, Dr. Martin Luther King, Jr. became a leader of the Anti-Vietnam War Movement, based on his belief in nonviolence. Shortly before he was assassinated in 1968, Reverend Dr. King turned his efforts toward helping the poor of all races and called for economic justice. Dr. Martin Luther King, Jr. was a man of many accomplishments; a complex and multi-faceted man. Ask your students if they know of any other civil rights leaders that might be compared to Dr King. One man should stand out, César E. Chávez.

Not only did he share many of Dr King's beliefs, like Dr. King, there were many different aspects to his life. During the next week, examine César E. Chávez's life from 1927 to 1993. Each group will create a Biography Board representing one phase of Mr. Chávez's life in Historical context. As each group presents their findings to the class, they will piece together the whole picture of César E Chávez appreciating his many accomplishments. Have students read Coretta Scott King's memory of César E. Chávez (*Remembering César* by Ann McGregor, p 85).

Making Connections:

Students will have already studied the Great Depression, World War II, the McCarthy era, and the civil rights movement, so they will be familiar with the historical events prior to 1962 when César E. Chávez founded the United Farm Workers. This lesson will allow your students to make the connections between each phase of Chávez's life and the historical events of that era. They will discover for themselves the problems he encountered and how he overcame them. In the process, they will gain an appreciation for an amazing man and his accomplishments.

Vocabulary Activity:

A list of the vocabulary words is provided with a separate list of Definitions. Give each student the two lists. Break the class into groups of 4--5 students and give them 10 minutes to match the terms with definitions. Go over the correct answers and clarify any terms with which students had difficulty.

Guided Instruction:

After introducing the lesson as described under Vocabulary Activity and Motivation, break the class into groups of 5-6 students. Either assign or allow groups to choose the aspect of César E. Chávez's life they will research. Hand out the assignment sheets to each group. There are separate assignment sheets for each topic. (Note: A mind map and outline for each aspect of Chávez's life is included at the end of this lesson plan. Some students might find these helpful in organizing their ideas). Next, hand out the illustrations of the biography board and explain your expectations based on the rubric. The remainder of the period can be used for groups to meet, choose a group leader, recorder, and supplies person, and discuss their assignment sheet.

Homework:

Students can begin their research at home. If they have computers, they can browse the CDE Web site at http://chavez.scientech.com:8080/research, or they can look through the section of their textbook that corresponds to the time period of Chávez's life that their group is researching. They should look for historical events that relate to their topic and can be incorporated into their time line.

DAY 2-4 Students will be conducting research in the computer lab using the César E. Chávez Web site at http://chavez.scientech.com:8080/research

DAY 5 Students will assemble their Biography Boards and prepare their oral presentations.

DAY 6-7 Each group will present its Biography Boards to the rest of the class. The teacher will lead a discussion in which students summarize their research. They should answer the question, "Who was César E. Chávez, and what were his achievements?"

Integrating Language:

Students must listen to the instructions and to their fellow students during group work and class discussion. They will utilize their speaking abilities in both classroom discussion and their oral presentations to the class. Students will be asked to research both primary and secondary sources as part of the computer lab research component. Students will write captions for their pictures and historical summaries of key events on their time line and each student will write a one-page essay on their Biography Board.

Enrichment:

1) Students could construct a Venn diagram comparing and contrasting Dr. Martin Luther King, Jr. with César E Chávez.

2) Students could take notes during the group presentations and write a brief summary of the research completed by each of the other groups.

3) Students could read a biography about César E. Chávez, selecting one of the following books:

   a. *César Chávez A Triumph of Spirit* by Richard Griswold del Castillo and Richard A. Garcia

   b. *The Fight in the Fields César Chávez and the Farmworker Movement* by Susan Ferriss and Ricardo Sandoval

Assessment:

The finished product will be a Biography Board created by each group. These boards will represent their research on the César E Chávez Project Web site, and each board will represent a different aspect of Chávez's life. A rubric is provided for assessment of each student's contribution to the Biography Boards. Teachers may assign points for group work, as well as for contributions during class discussion. All individual contributions to the Biography Boards will be mounted on color-coded paper for ease of grading.

Service Learning:

1) Students could volunteer in elementary classrooms as tutors, class aides, or "book buddies" for Second Language Learner students.

2) Students could volunteer at elementary schools as after school playground/gym supervisors.

3) Students could volunteer in pre-school/Head Start programs to help disadvantaged children and serve as mentors and role models.

4) Students could set up a "Homework Club" at Community Centers or at elementary schools in poor neighborhoods.

Reflection on Service Learning:
After completing any of the activities above, students should take time to reflect and write their experiences. They should try and focus on identifying the goals of the activity

and whether they felt they were successful in accomplishing them. Students should also note any personal feelings and experiences that occurred during the activity.

GROUP #1 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E CHÁVEZ - THE EARLY YEARS 1927-1952
GROWING UP DURING THE GREAT DEPRESSION AND WORLD WAR II

César E. Chávez was born in 1927 in a rural community near Yuma, Arizona. His parents worked on the family farm and operated a garage, grocery store and pool hall. His family lost the three businesses during the Depression, and then lost the family farm during the terrible drought. When he was 11 years old, his once self-sufficient and independent family joined tens of thousands of Dust Bowl refugees and became migrant workers following the crops in California agricultural valleys. Facing dire poverty and discrimination, César and his family moved from place to place, working long hours under harsh conditions for little pay. In 1944, at age seventeen, César joined the Navy and served in the Western Pacific during the last year of World War II. Following the war, he married Helen Fabela and began his life as a husband and father.

For this Biography Beard, your assignment is to present the first 25 years of César E. Chávez's life. You must show how historical events, economic conditions, and social prejudices influenced his life. The following are suggested topics for your presentation:

1 What values did César E. Chávez learn from his parents?
2 What role did religion play in his early life?
3 How did the Great Depression affect his family?
4 How did the drought of 1933-1937 impact the Chávez family?
5 What did the Chávez family experience as a migrant farm worker family?
6 What kind of an education did César receive?
7 How did César dress and behave as a teenager?
8 What were his experiences with racism and discrimination?
9 What memories did he have of his service in the Navy during WW II?
10 When did he get married and to whom?
11 Where did he live, and what jobs did he have after the war?
12 Why was the barrio of East San Jose referred to as "Sal Si Puedes"?

On your time line, enter the key events pertaining to César E. Chávez during his early years, 1927-1952. Include the following historical events

1 Stock Market Crash
2 Election of President Franklin D. Roosevelt
3 Start of the Dust Bowl
4 *Enactment of National Labor Relations Act*
5 *Fair Labor Standards Act*
6 Pearl Harbor
7 Zoot Suit Riots
8 Election of President Harry S. Truman
9 Atomic Bomb dropped on Nagasaki
10 Integration of U.S. Armed Forces

11 End of World War II
12 Korean War
13 Beginning of Red Scare

GROUP #2 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E CHÁVEZ - EDUCATION OF AN ORGANIZER 1952-1962
EMPOWERING PEOPLE TO FIGHT FOR SOCIAL CHANGE

While living with his wife and children in the East San Jose barrio known as "Sal Si Puedes, César E. Chávez was recruited to register voters by a community organizer named Fred Ross, Sr. Together they helped establish a chapter of the Community Service Organization (CSO) in the predominantly Latino community. The purpose of the CSO was to empower people in the neighborhood to improve the quality of their lives, fight discrimination, and protect their civil rights. The core programs of the CSO were voter registration, citizenship education, and service centers. Between 1952 and 1962, César learned the art of community organizing, and he rose from being a volunteer to being the Executive Director of the Community Service Organization. He was recognized as an innovative organizer, a leader within the Latino community, and a man dedicated to achieving social change through nonviolent civic action. He organized several CSO chapters from San Jose to Oxnard, registered tens of thousands of voters, led get-out-the-vote drives, and increased the political influence of Latino citizens in California. After ten years with the CSO, César E. Chávez resigned as Executive Director and moved his family to Delano, California, where he began organizing the National Farm Workers Association, which later became the United Farm Workers of America (UFW).

For this Biography Board, your assignment is to present the period of César E. Chávez's life between 1952 and 1962. You must describe the people and events that influenced him, as well as his growth and accomplishments as a community organizer. The following are a list of questions you should address in your presentation:

1 How was César E. Chávez recruited as a CSO volunteer?
2 Who influenced his values and beliefs?
3 What characteristics/personal traits did he demonstrate as an organizer?
4 Where did he organize CSO chapters?
5 What programs did the CSO establish, and what was their purpose?
6 What were "house meetings," and how did they work?
7 How did the Red Scare of the McCarthy Era affect Chávez, and how did he handle it?
8 What was Chávez's experience in Oxnard, California 1958, and why was it important?
9 What were César E. Chávez's accomplishments as a community organizer?
10 Who did the CSO support in the 1960 Presidential election, and how did they influence the outcome of that election?
11 Why did César E. Chávez resign as Executive Director of the CSO?

On your time line, enter the key events between 1952-1962 pertaining to César E. Chávez as a leader of the CSO. Include the following historical events:

1 Dwight Eisenhower elected President
2 End of Korean War
3 Brown vs. Board of Education Decision
4 U.S. began involvement in Vietnam
5 Army-McCarthy Hearings
6 Montgomery Bus Boycott
7 Federal troops sent to Little Rock, Arkansas
8 Sit-ins in Greensboro, North Carolina
9 Student Nonviolent Coordinating Committee founded
10 John F. Kennedy elected President
11 Bay of Pigs invasion

GROUP #3 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E CHÁVEZ - LABOR ORGANIZER AND UNION LEADER 1962-1976
THE BIRTH AND STRUGGLES OF THE UNITED FARM WORKERS

César E. Chávez quit has job as Executive Director of the Community Service Organization in the fall of 1962 and moved with his wife and family to Delano, California. He began organizing the National Farm Workers Association by talking with farm workers and holding house meetings. Chávez was attempting to do something no one else had successfully done. When he began, there were no laws protecting the rights of farm workers. Their wages were low, their hours long, and their working conditions among the worst of any workers in America. Although several attempts had been made to improve the working and living conditions of the farm workers, all but César's had failed.

In 1965 the NFWA joined the famous grape strike begun by the Agricultural Workers Organizing Committee (AWOC), a Filipino farm worker organization, and merged with them to form what would later be known as the United Farm Workers of America (UFW). Through the use of strikes, boycotts marches, and political action, the UFW began winning favorable contracts for its members. In 1975, Governor Jerry Brown signed the *Agricultural Labor Relations Act* into law, recognizing farm workers' right to organize unions and enter into collective bargaining agreements. Growers joined with the Teamsters Union to stop the UFW from organizing their workers. Many law enforcement officers sided with the growers. César E. Chávez and the UFW struggled to secure the rights and dignity of farm workers. Under his leadership, the union made significant progress; however, the growers and their allies continued to oppose the unionization of agriculture workers.

For this Biography Board, your assignment is to present the period of César E. Chávez s life between 1962 and 1976. You must describe the founding of the National Farm Workers Association, later the UFW. You must discuss the various groups that supported César and the UFW. You must also explain the challenges César and others faced in organizing farm workers and the role of their opponents. Explain the tactics he used to gain dignity and respect for farm workers and the major achievements of the UFW prior to the 1980s.

On your time line, enter the key events between 1962-1993 pertaining to César E. Chávez and the United Farm Workers. Include the following historical events

1 Cuban Missile Crisis
2 Civil Rights March on Washington
3 Assassination of President John F. Kennedy
4 Lyndon B. Johnson elected President
5 Passage of the *Civil Rights Act* of 1964
6 Civil Rights March from Selma to Montgomery
7 Enactment of *Voting Rights Act* of 1965

8 Founding of National Organization for Women
9 Assassination of Reverend Dr. Martin Luther King, Jr.
10 Assassination of Senator Robert F. Kennedy
11 Election of President Richard M. Nixon
12 Nixon Re-elected President
13 Watergate Scandal
14 End of Vietnam War

GROUP #4 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E. CHÁVEZ - ADVOCATE OF NONVIOLENT SOCIAL CHANGE 1965-1993
THE METHODS AND TACTICS USED TO GAIN HUMAN DIGNITY

When César E. Chávez began organizing the National Farm Workers Association in 1962, his goal was to help farm workers gain dignity and respect. In 1965, he was asked to support a grape strike begun by the Agricultural Workers Organizing Committee, a Filipino farm worker organization, led by Larry Itliong. That strike gave rise to the United Farm Workers of America (UFW) under César's leadership. For the next 28 years, Chávez used strikes and boycotts to put economic and political pressure on growers to force them to recognize the union and negotiate fair contracts with their farm workers. He realized that public support outside the farm worker community was necessary to achieve victory. Media coverage of marches and fasts focused public attention on the plight of farm workers and social and economic injustices. Many of these nonviolent social action tactics had been employed by Mahatma Gandhi in India and by Dr. Martin Luther King, Jr. in the Civil Rights Movement. To change the laws, the UFW engaged in political action, from registering Latino voters, to endorsing political candidates, to educating communities on local issues, to supporting farm worker legislation. The UFW also used religious and cultural symbols, as well as symbols of the Mexican Revolution, to gain support among farm workers. Finally, big name celebrities attracted media attention and often helped in fund raising events. César E. Chávez learned a lot from the nonviolent teachings of both Gandhi and King; however, his strong commitment to nonviolence was deeply rooted in his religious faith and the influence of his mother during his childhood.

For this Biography Board, your assignment is to present the methods and tactics used by César E. Chávez and the UFW between 1965-1993. You must describe the use of strikes and boycotts as economic pressure to gain rights for farm workers. Discuss the reasons for the various marches and how successful they were. Explain why César E. Chávez fasted for long periods and how his fast represented his dedication, commitment, and willingness to make personal sacrifice for the principles in which he believe. Describe how the use of symbols and the appearance of celebrities helped gain support for the United Farm Workers. As you present these methods and tactics used by Chávez, indicate their origins and evaluate the ethics of using them.

On your time line, enter the key events between 1965-1993 pertaining to Chávez and the United Farm Workers. Include the following historical events:

1 *Civil Rights Act* of 1964
2 *Voting Rights Act* of 1965
3 Founding of National Organization for Women
4 Assassination of Dr. Martin Luther King Jr.
5 Assassination of Senator Robert F. Kennedy
6 Election of President Richard M. Nixon
7 Watergate Scandal

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8 End of Vietnam War
9 Election of President Ronald Reagan
10 Collapse of the Soviet Union
11 Gulf War
12 Election of President William J. Clinton
13 The death of César E. Chávez

GROUP #5 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E. CHÁVEZ - BUILDING A MOVEMENT 1927-1993
THE MEN AND WOMEN BEHIND THE MAN

Many people influenced César E. Chávez throughout his life, and many supported him in his quest for truth, justice and human dignity. He learned the importance of service, compassion, and nonviolence from his mother, and the importance of cultural pride and solidarity from his father. His grandmother provided religious training for the Chávez children. Father McDonnell, César's parish priest in San Jose, preached liberation theology and introduced him to the teachings of St. Francis of Assisi and Mahatma Gandhi, thus strengthening his belief in service for others and nonviolence.

A social activist named Fred Ross, Sr. trained Chávez as a community organizer becoming his mentor and life-long friend. It was from Ross that Chávez learned his leadership skills and the use of political power to bring about social change.

Without the love, support and sacrifice of his wife, Helen Fabela Chávez, César could have never achieved what he did. Dolores Huerta, Gilbert Padilla, his cousin Manuel and brother Richard Chávez, helped him establish the National Farm Workers Association. Reverends Jim Drake and Chris Hartmire of the California Migrant Ministry provided early support for the UFW, as did Esther Uranday, Marshall Ganz, and Luis Valdez. Jerry Cohen served as the UFW's General Council while Marc Grossman served as their Communications Director.

Celebrities such as Senator Robert F. Kennedy, singer Joan Baez, actors Martin Sheen and Edward James Olmos, comedian Paul Rodriquez, as well as Ethel Kennedy and Coretta Scott King gave their support to César E. Chávez and the UFW. Without the help of these people, thousands of UFW supports, and of course without the support of thousands of farm workers, Chávez was able to accomplish the impossible. No man is an island. Chávez's strength came from the community around him. His nonviolent struggle to achieve social justice did not end with his death but continues to burn bright in the hearts and minds of those who shared his commitment to making the world a better place for all people.

The UFW, under the leadership of Arturo S. Rodriguez continues to fight for social and economic justice for farm workers and Latinos. Through education and union organizing, the UFW continues to improve living and working conditions for farm workers and other workers. In 1993, shortly after his passing, César's family and friends established the César E. Chávez Foundation to educate people about César's philosophies of nonviolent social activism; his unconditional acceptance of all people; and his profound respect for life and the environment and to engage all, particularly youth, to carry on César's timeless vision for a better world.

For this Biography Board, your assignment is to introduce those people who influenced the ideas and values of César E. Chávez, and those who supported him in his quest for

justice and dignity for farm workers. Show how his family provided his foundation, his priest and mentor the knowledge and skills, and his colleagues within the UFW, the support necessary to achieve what no one else had. Explain the importance of key individuals and the role they played in helping César E. Chávez become the leader of "La Causa'.

On your time line, enter the key events in which the men and women behind César contributed to his success. Also include on your time line the following historical events:

1 Stock Market Crash
2 Dust bowl
3 World War II
4 Harry S. Truman elected President
5 Korean War
6 Brown vs. Board of Education Decision
7 Montgomery Bus Boycott
8 President John F. Kennedy Assassinated
9 Passage of *Civil Rights Act* of 1964
10 Assassination of Dr. Martin Luther King, Jr.
11 Watergate Scandal
12 End of Vietnam War
13 Election of President Ronald Reagan
14 Gulf War
15 Death of César E. Chávez

GROUP #6 BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E CHÁVEZ - A MAN FOR ALL SEASONS 1952-1993
SUCCESSES AND ACHIEVEMENTS OF AN EXTRAORDINARY MAN

In 1952, at age twenty-five, César E. Chávez was recruited by Fred Ross, Sr., a community activist, to be a volunteer for a voter-registration drive. Chávez helped Ross establish a chapter of the Community Service Organization (CSO) in the East San Jose barrio known as "Sal Si Puedes". During the next ten years, he registered thousands of new voters, conducted get-out-the-vote drives, established service centers, and set-up citizenship classes in Latino communities. César started several new chapters of the CSO and empowered people to solve their own problems through civic action. Chávez rose from a volunteer to become the Executive Director of the national CSO. In 1962, he founded the National Farm Workers Association seeking dignity and justice for those who toiled in the agricultural fields. The NFWA later known as the United Farm Workers (UFW), under the leadership of Chávez, began the struggle for union recognition and collective bargaining for farm workers. Through the UFW's efforts, the short-handled hoe was outlawed, and the *California Labor Relations Act* was passed. That law recognized farm workers' rights to organize a union and to negotiate contracts in order to gain fair pay, just treatment, and improved conditions. The UFW provided workers' service centers, health clinics, housing programs, and a credit union. César E. Chávez became a leader within the Latino civil rights movement and a spokesman for nonviolent social change. He fought for legislation to protect workers and consumers from dangerous herbicides and pesticides. Chávez saw the UFW as more than a union. To him, it was a movement, "la causa," to bring dignity and respect to the farm workers and to all workers. To be successful, he realized it would take the efforts of people from all races, all religions, and all social classes. In the UFW, Chávez brought people together to form the first "rainbow coalition". Although his successes were limited, his achievements were great. He accomplished many things between 1952-1993, and his legacy is still with us.

For this Biography Board, your assignment is to present and evaluate the achievements of César E. Chávez between 1952-1993. Discuss his role as a Latino civil rights leader, his efforts in community service, the contribution he made to the renaissance in Latino culture, his successes in bringing about nonviolent social change benefiting farm workers; his fight for human dignity through the unification of people from various backgrounds, and his struggle to protect farm workers and consumers from dangerous chemicals.

On your time line, enter the key events that mark the achievements of César E. Chávez between 1952-1993. Include the following historical events

1 Dwight D. Eisenhower elected President
2 End of the Korean War
3 Brown vs. Board of Education Decision
4 Montgomery Bus Boycott

5 Civil Rights March on Washington
6 Assassination of President John F. Kennedy
7 *Civil Rights Act* of 1964
8 *Voting Rights Act* of 1965
9 Assassination of Dr. Martin Luther King, Jr.
10 Watergate Scandal
11 End of Vietnam War
12 Election of Ronald Reagan as President
13 Collapse of the Soviet Union
14 Death of César E. Chávez

VOCABULARY ACTIVITY

INSTRUCTIONS: Match the words on the vocabulary list with the following definitions

_____1. The act of donating your time and work for the movement.

_____2. Helping people fill out forms required for voting.

_____3. The distinctive dress of some male Latinos during the 1940s. Men wore jackets with broad shoulders and wide lapels, and baggie pants.

_____4. A person who provides farm workers for growers, extracting a fee for the service.

_____5. A law passed in 1975 that gave farm workers the right to form unions.

_____6. A group that organized people in poor or under-represented communities so they could solve their own problems through political action.

_____7. A prolonged period without rain that results in severe damage to crops. The cause of the Dust Bowl.

_____8. A tool requiring farm workers to bend over in a position that can permanently injure their backs.

_____9. A court order that legally requires someone to end their activities or stop what they are doing.

_____10. A tactic used by unions to gain concessions from employers by withholding services. To refuse to work.

_____11. Someone who moves from job to job, following the crops. People without permanent homes or jobs.

_____12. Allows workers to determine if they will be represented by a union, and which union will represent them.

_____13. A movement for social change, whose goal is to gain respect, dignity, and justice for farm workers.

_____14. The largely Latino section of San Jose, California during the 1950s and 1960s. Literally means "get out if you can".

_____15 An action of sacrifice and purification, used to demonstrate commitment and focus attention on a cause.

_____16 Teaching people how to use political or economic power to solve their own problems.

_____17. Labor and management sitting down together and negotiating a contract.

_____18. Members of a Latino neighborhood gang identified by their unique clothing and hairstyle.

_____ 19. A tactic used by unions to force employers to negotiate contracts. The UFW encouraged consumers not to buy certain products in order to put economic pressure on growers.

_____20. Organizing people to protest discrimination, and forcing elected officials to pay heed to their demands through political activities.

Essential Vocabulary

1 Drought
2 Migrant
3 Pachuco
4 "Zoot Suit"
5 "Sal Si Puedes"
6 Empowerment
7 Civic Action
8 Voter-Registration Drive
9 Strike
10 Volunteerism
11 Boycott
12 Fast
13 Labor Contractor
14 Collective Bargaining
15 Representational Election
16 Short-Handled Hoe
17 *Agricultural Labor Relations Act*
18 Injunctions
19 Community Service Organization
20 "La Causa"

BIOGRAPHY BOARD ASSIGNMENT SHEET

CÉSAR E CHÁVEZ A COMMON MAN WITH AN UNCOMMON VISION
1927-1993

The class will be broken into six groups; each group will be assigned one aspect of César E. Chávez's life.

Based on your research in the computer lab/library, each group will design a Biography Board representing the period of César E. Chávez's life you have been assigned.

EACH BIOGRAPHY BOARD MUST HAVE THE FOLLOWING:

1 **TITLE** - in bold print and in color
2 **INTRODUCTORY STATEMENT**- a summary of the historical role César E. Chávez played during this phase of his life
3 **MAP** - indicating the areas where key events occurred. There must be a caption explaining what is represented on the map.
4 **PICTURES** - representing key events in the life of César E. Chávez and the people who worked with him. Each picture must have a caption explaining what is represented visually.
5 **QUOTES** - the quotations must represent the ideas of César E. Chávez, or how others viewed him. They must be accompanied by an analysis of the quote or an explanation of the significance of the quote.
6 **PAPERS** - each member of the group must write a one-page paper about a different aspect of your topic. These papers are to be mounted on the Biography Board.
7 **TIME LINE** - representing the key events in that period of César E. Chávez's life covered in your Biography Board. An explanation/description of each event should be presented on a 3x5 card mounted above or below the time line. You must also include the key historical events listed on your assignment sheet. (These do not require an explanation or description.)

EACH INDIVIDUAL WITHIN THE GROUP MUST CONTRIBUTE THE FOLLOWING:

1 At least 2 pictures with captions
2 At least 2 quotations with captions
3 At least 3 entries (3x5 cards) on the time line
4 A one-page paper
5 The group will work together on the title and introductory statement.

NOTE: All of the above must be mounted on colored construction paper, with each member of the group using a different color. You must indicate on your Biography Board the names of the members of your group and the color of paper used in mounting each member's contributions.

CÉSAR E. CHÁVEZ

BIOGRAPHY BOARD GROUP ASSESSMENT

GROUP # _____

NAMES OF STUDENTS IN GROUP:

1. _____

2. _____

3. _____

4. _____

5. _____

	Possible Points	Earned Points
1. **Title:** Spelling and neatness	5	
2. **Introductory Statement** Quality of writing and thoroughness of content	10	
3. **Map** Representative of topic	5	
Content of caption and explanation of historical significance	5	
4. **Pictures:** Representative of topic	10	
Content of captions and accuracy of information	10	
5. **Quotes:** Appropriate for topic	10	
Content of captions and accuracy of analysis	10	
6. **Time line:** Neatness and Presentation accurately shows passage of time	10	
Entry captions contain appropriate and accurate information	15	
Accuracy of dates for historical events	10	
7. **Papers:** Thoroughly cover topic	10	
Quality and accuracy of content	10	
8 **Overall Presentation:** Well organized, neatly constructed	10	
Interesting and informative	10	
TOTAL	130	

GRADE _____

EXTRA CREDIT: Going beyond minimal assignment
20 points possible

CÉSAR E. CHÁVEZ
BIOGRAPHY BOARD INDIVIDUAL ASSESSMENT

GROUP # _____

NAME OF STUDENT: _____

COLOR OF MOUNTING: _____

	Possible Points	Earned Points
1. Participation: Contribution to group	10	
2. Time on Task: Use of research time	10	
3. Class Discussion: Ideas and involvement	10	
4. Pictures: Representative of topic	5	
Quality of captions and accuracy of information	10	
5. Quotes: Appropriate for topic	5	
Quality of captions and accuracy of information	10	
6. Time line: Entry captions contain appropriate and accurate information	15	
Accuracy of dates for historical events	5	
7. Visual Presentation: Organization and neatness of entries	10	
8. Oral Presentation: Summary of paper, pictures, and quotations	10	
TOTAL POINTS	100	

Extra Credit: Going beyond minimal assignment
20 points possible

GRADE _____

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Lesson Title:
Conquering Goliath César E Chávez at the Beginning

Grade Level: 11th Grade, Lesson 2

Unit of Study: Post-World War II America (1945-1960), Continuity and Change

History-Social Science Standards:
11.6.5; 11.8.2; 11.10; 11.10.5; 11.11; 11.11.6

Correlation to U.S. History texts:
School Districts choose from 5 or 6 publications. All have chapters on Post-war America.

Setting the Context:

During World War II farmers, especially those growing fruits and vegetables, came to rely on Mexican guest workers known as "braceros." After the war, as "locals," American citizens and legal immigrants, returned from the military or defense industries, they sought the agricultural jobs they had held before the war. A conflict arose between the economic interests of agri-business and the civil rights and treatment of farm workers. Farm workers had not been covered by the 1935 National Labor Relations Act, which provided industrial workers the right to form unions and enter into collective bargaining. Nor were farm workers covered under the 1939 Fair Labor Standards Act establishing a minimum hourly wage and maximum hours of work per week. Consequently, farm workers, who performed the most difficult work, worked the longest hours and received the lowest pay. They had no union to represent them or protect them from unscrupulous employers or corrupt labor contractors. Although Public Law 78, which had implemented the bracero program, clearly stated that "locals" had to be hired before Mexican nationals, grower associations, labor contractors and individual farmers found various ways to circumvent the law.

In 1958, the Community Service Organization (CSO), founded by Fred Ross, Sr., sent César Chávez to Oxnard, California to organize the Mexican American community ("la colonia"), and to work with the United Packinghouse Workers of American (UPWA.). Through community based organizing, César Chávez was to lay the groundwork for a farm workers union. *Conquering Goliath* is the story of César Chávez's first fight to get rights for farm workers, the hurdles he had to overcome, the organizing techniques he employed, and the success he finally achieved. His experience in Oxnard was to be a microcosm of and a preparation for his experience as the founder and leader of the United Farm Workers of America. *Conquering Goliath César at the Beginning* was written by Fred Ross Sr. Ross, who recruited César as a voter registrar for the C S O m San Jose, California in 1952, trained him as an organizer and became his friend and mentor. The book was published in 1989 by El Taller Grafico Press and is available through the United Farm Workers of America. Keene, California.

Focus Question:

What difficulties did César Chávez encounter during his first attempt to organize farm workers, and what organizational techniques and personal qualities did he display during this struggle?

Expected Learning Outcomes:

Students will explain the plight of farm workers, the role of community-based organizations, the need to protect worker rights, the role of government in enacting and enforcing the law, and how peaceful, non-violent change is possible.

Assessment:

After reading *Conquering Goliath: César in the Beginning*, students in groups of 4 -5 will construct a board game representing César Chávez's experience in Oxnard. Upon completion of the games, each group will explain their game to the class and students will have an opportunity to play a game created by another group. A rubric is included for teacher assessment of the board games.

Key Concepts:

Civil Rights, non-violent protest, change, community service, social justice, democracy, and leadership

Essential Vocabulary:

1. Braceros – Mexican nationals allowed into the United States from 1942-1965 for farm labor. They were intended as a temporary work force.
2. Colonia - Spanish for a community that is predominately Latino. Also referred to as the barrio.
3. Community Service Organization (CSO) - An organization established in Latino communities throughout California, designed to mobilize political power for social change. Through citizenship training and voter registration, the CSO empowers people to fight discrimination in housing, education and employment to combat police brutality, and to work for community improvement in the form of lighting sidewalks, traffic signals, health clinics and recreational facilities.
4. Department of Labor - Represented by Mr. Crittendon, Department of Labor was interested in enforcing Federal laws relating to braceros and local farm workers. In 1958, they sided with the farm workers.
5. Dichos - Sayings in Spanish that reflect the culture of Mexico and the "wisdom of ages". Dichos are similar to Chinese proverbs.
6. Employment Service - California State Employment Service was responsible for enforcing state laws regarding employment. Mr. Carr represented the Employment Service in 1958 and was sympathetic to the plight of locals. He worked with César Chávez and the CSO to change the Ventura Farm Placement policies.

7. Farm Placement (FP) - State agency set up with county offices to coordinate employment needs of farmers with available workers. Mr. Hayes was in charge of the Ventura County Farm Placement and cooperated fully with the Growers Association.
8. Fred - Fred Ross, Sr., is the author of the book. He tells the story as César Chávez told it to him. Ross recruited César when he was setting up the San Jose CSO in 1952, and he trained César as an organizer and later worked with him in the United Farm Workers Union.
9. Growers Association ("the Association") - An organization of local farmers, in essence a farmers union designed to promote the interests of growers through numbers.
10. Hellerstein Plan - An agreement between the CSO and the United Packinghouse Workers of America (UPWA) which called for César Chávez, at the time a CSO organizer, to establish a CSO office in Oxnard and organize farm workers. This was intended to set the groundwork for launching a farm workers union.
11. Labor Contractors - Middlemen who brought in the braceros, fed and housed them, and then contracted out their labor for a commission. Zamora was the leading labor contractor in Oxnard.
12. Locals - American citizens and legal immigrants who live in the area and are farm workers. In Oxnard, in 1958, most of the "locals" were unemployed because farmers preferred to lure braceros.
13. March - Tactic used by workers to mobilize community support for their cause, to attract media attention, and to influence those who make and enforce public policy. A well-organized march is a form of non-violent protest and an effective tactic to bring about change.
14. Public Law 78 - Known as the Bracero Law, restricted use of bracero where local farm workers were available.
15. Referral Cards - Paperwork required by the Farm Placement agency. Farm workers had to fill out job applications several pages long before they could receive a referral card sending them to a job site. This was part of the bureaucratic red tape designed to discourage locals from applying for jobs.
16. Strike - A tactic used by workers to put economic pressure on their employer by withholding services. The strike was not an effective weapon as long as braceros could be used as "strikebreakers".
17. United Packinghouse Workers of America - The union that represented workers in the packing sheds, who packed the produce for shipping. They were interested in organizing farm workers in 1958, but had been unsuccessful. Under the Hellerstein Plan, the UPWA would step in and set up a union after César Chávez and COS had organized the farm workers. Rachel Guajardo and Eddie Perez were in charge of the local UPWA union.
18. Voter Registration Drive - The primary organizational tool of the CSO. Designed to empower people in the community and to facilitate change. When combined with get-out-the-vote drives, voter registration drives attract the attention of elected officials. The more registered voters a group has the more responsive officials are to them. Note how the sheriff responded when he heard César Chávez was with the CSO. They had turned out over 1100 voters in the colonia, three times the previous

record, and they were a political force to contend with.

Primary Sources:

Conquering Goliath César in the Beginning by Fred Ross Published by El Taller Grafico Press, United Farm Workers/Keene, California (ISBN 0-9625298-0-X).

Visuals:

Photographs of César Chávez and Fred Ross. Students will construct their own timeline of events as part of the game board.

PROCEDURE

Motivation:

Show examples of board games such as Monopoly, Chutes and Ladders, or Candyland. Demonstrate the "Chance" or "Community Chest" cards. Ask students if they would like to create their own game representing an important figure and key issue in American history.

Making Connections:

You might review the New Deal policies including the 1935 National Labor Relations Act and the 1939 Fair Labor Standards Act. A discussion of the migrant farm workers who fled the Dust Bowl and the migrant camps they lived in could be used to introduce the Bracero Program enacted in 1942. Students can see the temporary shortage of agricultural workers during World War II did not necessarily exist in the post-war years. Also the African American Civil Rights movement, winch began m the mid 1950s, encouraged Latinos to use non-violent protest as a means of ending discrimination and achieving justice and equality.

Vocabulary Activities:

1. The vocabulary terms and definitions should be given to each student before they read *Conquering Goliath.*
2. Students must have a working knowledge of these terms to construct their game
3. All of the vocabulary words/terms must be represented either on the "Chance" cards or as squares on the board game

Guided Instruction:

Students must read *Conquering Goliath César in the Beginning*. A guided discussion of the key events covered in the book might be necessary for some classes. A question and answer session after the students read the book and before they begin designing

their board games might help clarify some points. Students should be assigned to groups of 4 – 5, then given an assignment sheet and a copy of the rubric used in evaluating this project. Step by step procedures are provided in the Assignment Sheet and Daily Assignments.

Integrating Language:

Students will need to read a book. Working in groups, students will have to communicate with each other. They will have to write the instructions for their game as well as the information on the "Chance" cards. When their game is complete, they will make an oral presentation explaining their game to the class. The completed game boards will provide a visual representation of the struggle for farm worker rights.

Enrichment:

Students may read one of the following books on César Chávez:
CÉSAR CHÁVEZ A TRIUMPH OF SPIRIT by Richard Griswold del Castillo and Richard A. Garcia
THE FIGHT IN THE FIELDS CÉSAR CHÁVEZ AND THE FARMWORKERS MOVEMENT by Susan Ferriss and Ricardo Sandoval
CÉSAR CHÁVEZ AUTOBIOGRAPHY OF LA CAUSA by Jacques E Levy
SAL SI PUEDES CÉSAR CHÁVEZ AND THE NEW AMERICAN REVOLUTION by Peter Matthiessen

Students could also view the PBS documentary by Rick Tejada and Ray Telles entitled *THE FIGHT IN THE FIELDS CÉSAR CHÁVEZ AND THE FARMWORKERS MOVEMENT.*

Assessment:

Students will be assessed based on the game they design and their oral presentation. A rubric is provided.

Service Learning:

Suggested projects:
1 Students could identify a problem on campus and organize an effort to solve the problem.
2 Students could volunteer m a health clinic that serves migrant farm workers.
3 Students could organize a food drive or holiday gift drive for needy families in the community.
4 Students could set up a "Service Center" of peer helpers to help fellow students with problems on campus.
5 Students could investigate the use of dangerous chemicals, i.e., fertilizers, pesticides, herbicides, methol bromide, etc., on adjacent farmlands, and publicize the situation.

Reflection on Service Learning: After completing any of the activities above, students should take time to reflect and write their feelings on what the goals of the activity were and whether they felt they were successful in accomplishing them. Students should also note any personal feelings and experiences that occurred during the activity.

ASSIGNMENT SHEET

Each group will design a board game representing the events which occurred m Oxnard, California between the summer of 1958 and the fall of 1959, as described in *Conquering Goliath César in the Beginning*. The object of each game will be to represent the conditions that existed, the problems César Chávez encountered, the organizational techniques he used, and the successes he achieved. Make your game fun to play and informative.

1 Each group will have 4-5 members Each group will select its own group Organizer/Leader, Recorder, Presenter, and Timer
2 The game will have 50 or more spaces on the board, not including blank spaces, which represent conditions, problems, organizing techniques, and achievements.
3 Each student is to design six "Chance" cards representing circumstances described in the book. Three must result in moving ahead on the game board and three must result m moving backward.
4 The game must have an original name, and the board must be designed to represent the plight of the local farm workers. A colorful background with artwork or pictures representing key events is strongly suggested.
5 Each student must provide an appropriate editorial cartoon to insert in one of the blank spaces. Students may design their own cartoon similar to the one described on page 67 of *Conquering Goliath* or they may down load editorial cartoons from EL MALCRIADO, the paper published by the United Farm Workers Union.
6 Each group will create 4-5 movable pieces used to play the game. Each member of the group will design a piece representing a member of the Oxnard CSO. They must turn in a paragraph describing that person and the role they played in the farm workers struggle.
7 Each group must provide a method of determining the number of spaces a player moves each turn. They can create their own spinner or provide a dice.
8 Each group must include a detailed instruction sheet on how to play the game. Instructions should include how players can win the game and how they might lose the game.
9 When the game board is completed, the presenter in each group will explain the game and what it represents to the rest of the class.
10 Each member of the group must come to class each day of this activity to receive full credit. Students will receive individual grades as well as group grades.

DAY 1 ASSIGNMENT

1 Assemble into groups and select the following:
   a. Group Organizer/Leader- responsible for dividing up the work evenly between members of the group, and making sure assignments are completed.
   b. Presenter-makes the oral presentation explaining your game to the class.
   c. Recorder -completes the daily progress sheets and turns them in to the teacher.
   d. Timer-keeps track of time and keeps the rest of the group on schedule.
2. Assign a member of the group to purchase a large piece of white poster board.
3. Decide on a tentative name for your game and choose a format/design for the game board (i.e., Monopoly, Shoots and Ladders, etc.).
4. Generate a list of conditions and problems faced by local farm workers in Oxnard, hurdles and problems encountered by César Chávez in organizing farm workers, organizational methods and tactics used to empower farm workers, groups and people who helped the Oxnard. CSO in their efforts, achievements of César Chávez in organizing people in the Oxnard Colonia.

HOMEWORK
Each student is to come up with 10 things to add to the class list. This is to be turned in the following day.

DAY 1 PROGRESS SHEET

1 Names of members of the group present, and the role they have been assigned.

Name	Role

2 Name of person who will provide poster board _____

3 Tentative name for your group's board game _____

4 Brief description of game format/design _____

_____

_____

_____

5 Attach the list you generated in class - it will be returned to you tomorrow.

DAY 2 ASSIGNMENT

1 Assemble into groups. Recorder will take the roll.
2 Share the items you wrote down as homework with the rest of the group. Recorder will add them to the list your group began yesterday.
3 Discuss how you could represent the items on your list either as spaces on your game board or as "Chance" cards.
4 Divide up items on the list among the members of your group.
5 Make a rough draft of your game board on a separate piece of paper (SAVE POSTER BOARD FOR FINAL DRAFT)

HOMEWORK

Each member of the group must design 10 spaces on the board and 6 "Chance" cards (see requirement #3 on Assignment Sheet). These written forms are to be turned-m the following day.

DAY 2 PROGRESS SHEET

1. Name of Group _____

2. Members of group present:

Name	Present	Absent	Homework
a			
b			
c			
d			
e			

3. Summarize progress/state problems.

4. Attach the homework collected from group members.

DAY 3 ASSIGNMENT

1 Assemble into groups. Recorder will take roll.
2 Share the homework ideas with the group.
3 Divide group in half. Half of the group can begin drawing the game on the poster board while the other half writes the actual "Chance" cards.
4 Decide the size of editorial cartoons and where they will be placed on the board.
5 Decide the size and shape of your game pieces and the materials that will he used.

HOMEWORK
Each student must come up with an editorial cartoon representing the farm worker's struggle, either of your own design or off the Internet (see Requirement #5)
Identify five farm workers mentioned in *Conquering Goliath* and briefly describe them.

DAY 3 PROGRESS SHEET

1. Name of Group _____

2. Members of group present:

Name	Present	Absent	Homework
a			
b			
c			
d			
e			

3. Attach the homework collected from group members.

DAY 4 ASSIGNMENT SHEET

1 Assemble into groups. Recorder will take roll.
2 Share your list of farm workers with the group and decide which ones you want to be represented on your movable pieces. Assign one member of the group to constant the movable pieces.
3 Students who were working on the game board should continue their work.
4 Students who were working on "Chance" cards should continue their work
5 Place the editorial cartoons on the board.
6 Assign a group member to bring either a spinner or die (See Requirement #7) the following day

HOMEWORK

Finish any work not completed in class. Share telephone numbers and make arrangements to meet if necessary. The group presenter should prepare to explain the game to the class.

DAY 4 PROGRESS SHEET

1. Name of Group _____

2. Members of group present:

Name	Present	Absent	Homework
a			
b			
c			
d			
e			

3. Summarize progress/state problems.

4. Attach the homework collected from group members.

DAY 5 ASSIGNMENT SHEET

1 Assemble into groups. Recorder will take roll.
2 Make finishing touches on your game board.
3 Write a detailed list of instructions for playing your game (see Requirement #8)
4 Play your game and work out any bugs you might discover.
5 Exchange games with another group and play their game.

HOMEWORK

Each student is to write a paragraph describing the person they represented on the movable game piece and the role they played in the farm workers struggle. You are to write another paragraph describing what you learned about César Chávez and the plight of farm workers.

DAY 5 PROGRESS SHEET

1. Name of Group _____

2. Members of group present:

Name	Present	Absent	Homework
a			
b			
c			
d			
e			

3. Summarize progress/state problems.

4. Attach the homework collected from group members.

4 Write suggestions on how this assignment could be improved.

5 What did you like best about this assignment?

ASSESSMENT:

1 Ask presenters from each group to explain to the class how their game works and what it represents.

2 Discuss the lessons learned from constructing these games (see introduction to Assignment Sheet for possible discussion questions).

3 Use the rubric provided to evaluate the game boards. The Daily Progress Sheets will facilitate evaluating individual students.

ASSESSMENT RUBRIC

NAME OF GAME _____ **PERIOD**_____

Members of Group

1 _____ 2 _____

3 _____ 4 _____

5 _____ 6 _____

Grading Criteria	Possible Points	Points Received
1 Must have 50 spaces with information	10	
2 Game represents all major issues of book	10	
3 24 or 30 "Chance" cards (depends size of group)	5	
4 Content of "Chance" cards (relevance)	10	
5 Design of board spaces and format	10	
6 Design of background (artwork and/or pictures)	10	
7 Four or five Editorial Cartoons (depends size of group}	10	
8 Movable pieces and method for determining how players move (i.e., Dice, spinner, etc.)	5	
9 Detailed instructions on how to play and win game	10	
10 Presentation (colorful, interesting, neatly done)	10	
11 Originality and Creativity - Is Game Fun and Challenging?	10	
TOTAL POSSIBLE POINTS	**100**	

TOTAL GROUP POINTS _____

GROUP GRADE _____

Lesson Title:
César Chávez, Organizes the Farm Workers Association - Act I, Scene I "The House Meeting"

Grade Level: Grade Eleven, Lesson 3

Unit of Study:

Post World War II - Domestic Issues, Civil Rights Movement, and Latino Movement

History - Social Science Standard:

11.10 Students analyze the development of federal civil rights and voting rights.
11.10.5 Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agendas, strategies, and effectiveness of the quests of Native Americans, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.

Setting the Context:

On March 31, 1962, César E. Chávez resigned as National Director of the Community Service Organization and moved with his wife and family to Delano, California where he began organizing farm workers. He had spent ten years m California organizing people in the cities of San Jose, Oakland, Madera, Bakersfield, and Hanford, learning and developing techniques to help people fight for civil rights, equal opportunities and human dignity. When the CSO leadership refused to venture out from organizing urban communities into organizing farm workers, César left the CSO and struck out on his own. He spent six months traveling up and down the agricultural cornucopia of California known as the San Joaquin Valley, talking to farm workers where ever he could and surveying them to find out their problems, concerns and desires. His most effective technique in this initial stage of organizing was the use of house meetings. Fred Ross recruited César to join the CSO in 1952, when Ross had approached César and asked him to hold a house meeting in his home. Learning from Ross' experience César knew that one of the most effective ways of talking to and organizing workers was through house meetings. In the summer of 1962 César held house meetings in and around Delano almost every night for two months.

The idea of house meetings was to identify potential leaders in the barrios or colonias, and to ask them if they would invite a few of their friends into their home so César could talk to them about farm worker problems. He had learned that people feel more comfortable in their own homes surrounded by friends and family. It was dangerous to speak out in public meetings because word could get around, and if their employers suspected them of being "trouble makers", they would be fired.

In familiar and secure surroundings, they were more willing to open up and discuss the issues that were important to farm workers. César was a good listener, and the fact that he spoke Spanish and had first hand experience as a farm worker helped him achieve success as an organizer. He told the men and women at the house meetings that together they could form an association of farm workers to address their concerns. Explaining that they could set up a service center to help people solve their problems and maybe a credit union for short-term loans, César gained their interest. Before the meetings ended, he would hand out several surveys, 3x5 self-addressed cards, to everyone, and asked them to pass them out to their friends and co-workers. Finally, he asked if any of those present would be willing to hold a similar house meeting in their home. César held hundreds of these meetings recruiting members for a Farm Workers' Association and searching for a few committed people who would become organizers.

After engaging in this grass roots organizing for six months, César, Richard and Manuel Chávez, Dolores Huerta, Gilbert Padilla, and the other organizers were ready to hold the first convention of the new association. On Sunday September 30, 1962, in Fresno, California, 150 farm worker delegates and their families met to formally organize the National Farm Workers Association. Within a few years, the NFWA became the United Farm Workers, the first successful union of farm workers in American history.

Focus Question:

How did César E. Chávez first organize farm workers into what would become the United Farm Workers?

Expected Learning Outcomes:

Students will explain the use of house meetings as an organizing technique and the dedication, perseverance and sacrifice that César E. Chávez exhibited in founding the National Farm Workers Association.
Students will identify the problems of California's farm workers and the achievements of the United Farm Workers.

Key Concepts:

citizenship
civic action
civil rights
commitment
community
Democracy
empowerment
grass-roots decision-making
leadership
organization
participation

service
social change

Essential Vocabulary:

1) Braceros - Mexican nationals allowed into the United States from 1942-1965 for farm labor. They were intended as a temporary work force, but often replaced local farm workers.

2) Clean drinking water – Water free from dirt, pesticides, and other agricultural debris to be provided by the employer and available to workers in the fields.

3) Collective bargaining agreement - An agreement between labor (union) and management (growers) to hold representational elections among workers to choose a union. After elections are held workers enter into negotiations to resolve labor disputes concerning hours, wages, and working conditions eventually signing a contract, but that did not always occur.

4) Community Service Organization - A civic association designed to empower people in the community to solve their own problems. César E. Chávez was a CSO organizer for ten years, 1952-1962. He perfected his technique of conducting house meetings during that time.

5) Credit Union - A cooperative banking program in which farm workers can set up a savings account or borrow money. César E. Chávez set up a credit union to serve poor farm workers who often did not have good enough credit to qualify for a bank loan.

6) Dicho - A saying in Spanish that reflects the culture and "wisdom of the ages." Spanish dichos are similar to Chinese proverbs.

7) Farm labor contractors - Middlemen who provide workers to the growers for a high fee. The fee comes out of the workers' wages. Some labor contractors charged additional fees for transporting workers to the fields. Others charged exorbitant rent for housing in migrant labor camps and overcharged workers for poor quality food.

8) Farm Worker Census - A survey of farm workers conducted by César E. Chávez while organizing the National Farm Workers Association.

9) Gringo - A derogatory term referring to Caucasian.

10) La Causa - The cause or the movement of farm workers struggling for freedom, rights and dignity. La Causa was to Latinos what the Civil Rights Movement was to African Americans.

11)Pachucos - Members of a Latino neighborhood gang identified by their unique clothing and hairstyle. Young toughs that hung out together in the barrio.

12)Pesticide re-entry periods - The time period between the application of dangerous pesticides and when workers would be required to go back to work in the fields. Before union contracts protected workers, some workers were exposed to pesticides.

13)Rest periods - Periodic breaks during the workday at scheduled times and for agreed time periods. A health and safety issue for workers.

14)Rabble-rouse - To use inflammatory rhetoric or to speak in a way to arouse passion or emotions.

15)Sal Si Puedes - The neighborhood or barrio, in East San Jose inhabited primarily by poor Latinos during the 1950s and 1960s. It literally means, "Get out if you can". It was where César E. Chávez was living when Fred Ross recruited him to work for the CSO.

16)Seniority Rights - The right of workers with the most experience on the job to be hired first. Designed to prevent growers or labor contractors from applying arbitrary hiring criteria that might be used to discriminate against union activists.

17)Sexual harassment - Some foremen and labor contractors verbally harassed female workers. Others demanded sexual favors in exchange for hiring women or providing preferential treatment.

18)Short handled hoe - A tool that employers had long required farm workers to use while weeding row crops. Because of the short handle, workers were required to perform painful "stoop labor" for as long as 10 to 14 hours a day. This resulted in permanent back injuries for many farm workers.

Primary Sources:

- List of United Farm Worker Achievements under César E. Chávez UFW Web site.
- Chapter 2 of *The Fight in the Fields César Chávez and the Farm Workers' Movement* by Susan Ferriss and Ricardo Sandoval
- Prologue of *César Chávez Autobiography of La Causa* by Jacques E Levy at http://www.cde.ca.gov/cesarchavez/model/Teachers/Lessons/Resources/Documents/Chavez_Biography_by_Levy.PDF

Visuals:

The following pictures can be found in the book titled *The Fight in the Fields César Chávez and the Farm Worker's Movement* by Susan Ferriss and Ricardo Sandoval.

1) Picture of César E. Chávez and Fred Ross working in CSO pg. 42
2) Picture of César E. Chávez and Gilbert Padilla at a house meeting with farm workers in Fresno pg. 69
3) Picture of Dolores Huerta signing up members of the National Farm Workers Association in 1962, pg. 73
4) Picture of Gilbert Padilla organizing farm workers pg. 78

Procedure

Motivation:

Show brief segment of the video *Eyes on the Prize* (or some other similar Civil Rights Movement video) depicting the initial organizing meetings for the bus boycott at the First Baptist Church in Montgomery, Alabama. Discuss how the church was a unifying force within the African American community and a natural center for organizing people. The Southern Christian Leadership Conference and the civil rights movement had its nucleus there, and from there Martin Luther King, Jr. rose to become the spokesman for freedom, justice, and dignity for African Americans.

Next, point out that Latino farm workers in 1962 did not have an equivalent of the NAACP, nor did they have a community-based church to serve as springboard in their struggle for civil rights, equal opportunity and human dignity. There was no Latina Rosa Parks to serve as a catalyst in Delano, California in the summer of 1962. One man; one small, soft-spoken man with compassion and perseverance, began organizing what was to become the farm workers movement or La Causa. His name was César E. Chávez. How did he succeed where all others before him had faded? How did he organize the National Farm Workers Association with almost no money and no institutional support? The answer is that he slowly built a grassroots organization primarily by holding hundreds of small house meetings throughout the San Joaquin valley.

Making Connections:

Students must understand that the 1960s was a period of social protest and change. The civil rights movement had given rise to a variety of similar movements for women's rights, Latino rights, Native American rights, and the Anti-war movement. César E. Chávez became one of the national leaders for civil rights and the rights of farm workers.

Vocabulary Activities:

Words on the vocabulary list are from the readings provided within this lesson. Provide each student with the words and definitions. Have students read the vocabulary list and briefly discuss the words, putting them into historical context of the Latino community

during the 1950s and 1960s. When students have read the three handouts, review the vocabulary terms and answer questions as necessary.

Guided Instruction:

First Day

1) Show the video clip from *Eyes of the Prize* as indicated under Motivation

2) Set the historical context and introduce the vocabulary list as stated above.

3) Hand out the Readings/Sources

4) Ask students to read the article "United Farm Workers Achievements Under César Chávez." Discuss each of the 11 accomplishments and explain that farm workers did not have these rights or benefits prior to 1965. Only after years of difficult organizing, costly strikes, successful boycotts, massive voter registration drives, and demonstrative marches and protests by farm workers were César E. Chávez and the UFW finally able to gain dignity and respect for farm workers.

5) Explain the purpose of this lesson is to learn about the living and working conditions of farm workers, and how César E. Chávez organized the Farm Workers Association to demand their rights and improve their lives. To do this, students will work in groups writing a one-act play representing a typical house meeting held by César E. Chávez during the summer of 1962.

6) HOMEWORK: Students are to read the other two handouts. Explain that the article entitled "Sal Si Puedes" from the book *The Fight m the Fields César Chávez and the Farm Workers' Movement* by Susan Ferriss and Ricardo Sandoval is the classic story of how César Chávez became an organizer. The prologue to Jacques E Levy's book *César Chávez Autobiography of La Causa* provides a description of one of César E. Chávez's early house meetings.

Second Day

1) Review the vocabulary list and answer questions.

2) Break students into groups of 5-7 and ask each group to select a Director and a Recorder.

3) Based on their readings each group is to discuss the setting of a house meeting and the characters who would be represented. Next, they should list the major concerns/problems of farm workers, which might be raised at a house meeting.

4) Students must decide who will portray César E. Chávez, the host and male and female farm workers. Ask each student to select two or three issues they would like to present as characters in the play. These will become the basis of the script.

5) Have each student write one paragraph, in dialogue format, stating one of their concerns and explaining why the issue is important to them.

6) Have students share their paragraphs with the group as time permits.

7) HOMEWORK: Ask students to write one or two more similar paragraphs to be due the following day. (Note: The student playing the host should have some opening remarks and an introduction of César E. Chávez.) The student representing César E. Chávez should prepare an opening and closing statement as well as offering suggestions of what the National Farm Workers' Association might do.

Third Day

1) Groups will meet and share the dialogue they prepared as Homework. Constructive editing and friendly suggestions could help polish-up these rough drafts.

2) Each group must decide the sequence of speakers in their house meeting and then write additional dialogue that would be typical of a group meeting. For instance, farm workers could agree with what someone else said and add a brief comment. The idea is to blend the separate scripts into a conversational dialogue.

3) Have each group run through their "play." Explain that they will be working from rough drafts and the purpose is for them to see what they need to change or add.

4) HOMEWORK: Students are to take the rough drafts of their scripts home and polish them into final draft form. They should also practice their part so they almost know their lines by heart.

Fourth Day

1) Groups will meet and have a dress rehearsal the first half of the class period.

2) Teacher should select the strongest group or ask for volunteers to go first. Have one or two groups perform their play for the rest of the class

3) HOMEWORK Ask each student to write a paragraph about César E. Chávez as an organizer and civil rights leader. What were his goals, and how did he achieve them?

Fifth Day

1) Have the remaining groups perform their plays.

2) The teacher can lead a class discussion of the question, "Who was César E. Chávez and what did he accomplish?" (Note: depending on the size of the class and the length of the plays, tins culminating activity might have to be carried over to the sixth day)

Integrating Language:

Students will read both primary and secondary sources; they will be writing their own scripts of a play; they will be speaking their part and discussing questions in class; and they will be listening to the house meeting scenes performed by other groups.

Enrichment:

Students could use the computer lab to research César E. Chávez, the United Farm Workers, problems of farm workers or laws related to farm labor issues. They could also read *Conquering Goliath César Chávez at the Beginning* by Fred Ross, 144 pages

Assessment:

Use the rubric provided to evaluate students' work.

Service Learning:

Students can better understand how community organizations can help people find solutions to their problems. As César E. Chávez said, "It is my deepest belief that only by giving our lives do we find life." He also said, "We can choose to use our lives for others to bring about a better and more just world for our children." His motto was 'Si se puede!" (Yes we can!)

With these thoughts in mind, ask students to volunteer in community service organizations that provide help for the needy.

Students could organize César E Chávez Service Clubs at their schools, giving students the opportunity to engage in service learning.

Reflection on Student Learning:
Students should write a short reflection piece on the idea of positive thinking and the idea of yes we (they) can. Does this attitude really help overcome adversity? Why or why not?

DAY 2 PROGRESS REPORT

César E. Chávez Organizes the Farm Workers Association
Act 1, Scene I "The House- Meeting"

Period _____ Director _____

Recorder _____

HOMEWORK

Members of group	Roles	Complete	Incomplete
1	César Chávez		
2	House-meeting host		
3	Farm Worker #1		
4.	Farm Worker #2		
5	Farm Worker #3		
6	Farm Worker #4		
7	Farm Worker #5		

Brief Statement of your group's progress:

Question or problems

RUBRIC FOR ASSESSMENT

CÉSAR CHÁVEZ ORGANIZES THE FARM WORKERS ASSOCIATION
Act I, Scene I "The House-Meeting"

Group #

ASSIGNMENTS

Names of Group Members	Class Participation	Day 1	Day 2	Day 3	Day 4	Group Participation and Discussion	Performance of Role	POINTS
1								
2								
3								
4								
5								
6								
7								
Points Possible per person	15	15	15	15	15	20	20	100 points

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Lesson Title:
César E. Chávez and the Great Depression

Grade Level: Grade Eleven

Unit of Study: The Great Depression

History-Social Science Standard:

11.6 Students analyze the different explanations of the Great Depression and how the New Deal fundamentally changed the role of the federal government.
11.6.3 Discuss the human toll of the Depression, natural disasters, and unwise agricultural practices and their effects on the depression of rural regions and on political movements of the left and right, with particular attention to the Dust Bowl refugees and their social and economic impacts on California.

Materials:

- Chart paper and marker pens or chalk board
- Photographs or pictures of César E. Chávez at http://www.cde.ca.gov/cesarchavez/model/Teachers/Lessons/Resources/pictures/cesarportrait,unk,ufw.jpg, President Roosevelt, New Deal Posters
- Selected reading from *The Emergency Farm Mortgage Act*, *The Agricultural Adjustment Act*, and *The National Labor Relations Act*
- Excerpts from literature selections, such as John Steinbeck's books *The Grapes of Wrath, Tortilla Flats,* or other Depression era literature

Setting the Context:

The Great Depression dramatically changed the lives of the millions of Americans. The Great Depression caused thousands of people in Arkansas, Okalahoma, and states in the Great Basin to lose their farms. Drought ruined the capability of farmers to raise crops and forced them to give up their farms. Thousands of people migrated to California trying to start a new life and found themselves working in the agricultural fields picking fruits, vegetables, cotton, and other agricultural products. Life as a migrant farmer was difficult as families lived in inadequate company housing without running water, toilet facilities, or in many cases without heat or electricity.

President Franklin D. Roosevelt attempted, through New Deal programs, to help the farmers. Together with Congress, Roosevelt passed several measures specifically aimed at farmers. *The Agricultural Adjustment Act* paid farmers not to produce basic commodities such as cotton, hogs, wheat, and milk. *The Emergency Farm Mortgage Act* was created to stop farmers from being evicted from their lands and to stop banks from foreclosing on farmers who could not pay their mortgages. Neither act significantly helped small farmers for very long and many were forced off their land. Congress also passed *The Wagner Act*, also called *The National Labor Relations Act* (NLRA) that

guaranteed laborers the right to organize and to collectively bargain with management. The NLRA specifically excluded farm laborers, unskilled workers, and women.

César E. Chávez's family lost their home and farm in Arizona in 1938. During the early years of the Depression, César's father, Librado, owned small businesses and had given out too much credit to family members needing basic necessities such as food. As the Depression deepened, Librado could not pay the taxes on his land or his mortgage. Librado could not get a loan from the local bank to pay for the taxes on the land and so the Chávez family lost their businesses and home. They became one of the thousands of people that moved to California in order to find work as migrant farm workers.

<u>César E. Chávez's Personal Account</u>

For ten years, from 1937 to 1947, the Chávez family traveled throughout California from one farm to another in order to harvest the fruits and vegetables that were grown on the farms. Although the entire family worked from before sunrise until sunset, they still lived in poverty and often didn't have enough money for food. The farmers who owned the land paid the migrant farm workers very little money for their hard work and often cheated farm workers out of their full earnings. César and his family no longer had a home and lived in a tent, in their car, or wherever they could find housing. As they moved from town to town, they lived in labor camps until they had finished harvesting the crop. César was ten-years old at the time, and he retold his story of their first labor camp to author Jacques Levy:

> *"We arrived in San Jose on June 24, my mother's birthday, and again we had no place to stay. The barrio wasn't large, just two unpaved dead-end streets. It was no different than the poor barrios are today, shabby shacks and old houses. Children were only allowed to play in the back of the shacks. Of course, there were no sewers. We were able to rent a room. There were eleven of us counting my uncle, my aunt, and some cousins. The girls slept on one side of the room and the boys slept on the other side. At most, we had five dollars.*
>
> *Behind the house, there was an old broken down garage. We used it as a kitchen. It had an earthen floor, and in the middle was an old tub we used for a stove, burning wood in it and putting a makeshift grill on top. The smoke could get out through the cracks in the walls and the open doorway.*
>
> *Early the next morning we went out to the cherry orchards looking for work, but always it was the same story. Either they (*the farmers*) didn't have enough buckets or they didn't have enough ladders, and always there were too many people (*looking for work*). Of course, the more workers there were the less the farmers paid. At first, they offered two cents a pound and then they cut it to one and a half cents a pound. They could do anything they wanted to, because people just had to work.*

For nearly two weeks, we went out to the orchards, using the little money we made for beans, for gasoline, and for the six dollars a month rent. We didn't get too much to eat."

Focus Question:

As a result of the Great Depression, how were the lives of individuals changed, both during and after?

Expected Learning Outcomes:

Students will learn that César E. Chávez and his family experienced a common fate with thousands of Americans who suffered through and recovered from the Great Depression, but whose lives were forever altered because of their experiences.

Students will gather oral history projects and analyze the effect of the Great Depression on the people of the time.

Assessment:

Students will conduct an oral history project by contacting senior citizens living in a convalescent home.

Key Concepts:

Depression
Government Activism

Essential Vocabulary:

New Deal
loans
Emergency Farm Mortgage Act
Agricultural Adjustment Act
National Labor Relations Act

Primary Sources:

- Photographs from the Farm Security Administration, possibly Dorothea Lange
- Selected reading from *The Emergency Farm Mortgage Act, The Agricultural Adjustment Act,* and *The National Labor Relations Act*

Visuals:

- Photographs from the Farm Security Administration, possibly Dorothea Lange

- Maps of the migration routes to California during the Depression
- Graphs and charts of employment rates

Procedure

Motivation:

Show students photographs documenting the conditions of farmers during the Great Depression. Show students migrant farmers working in the fields, stranded on the highways leading to California.
Show photographs of the farm labor camps.

Ask students to describe what they see, and ask:

What is going on in the photo?
How do you think the people feel? Why?
What are the homes like?
Why do you think these people are camping outside?
How do you think you would feel if you were caught in a similar situation?

Tell the students that these are photos of what life was like during the Great Depression in California for many people.

Making Connections:

Ask students to describe what they think the living and working conditions of migrant farm workers are today? Make a list of student responses on the board and compare the list to their responses given earlier.

Ask students to hypothesize why some things remain the same as in the Depression and why some things have changed.

Vocabulary Activities:

Pre-teach vocabulary to students by providing examples of key terms before the lesson begins and re-teach the vocabulary once the word appears in the reading or discussion.

Guided Instruction:

1) Have students examine photographs of migrant farmers. Have students analyze the photographs and make a list of causes of their apparent situation. Next to the causes, have students list the possible solutions that could help the farmers improve their situation.

2) Divide the class into nine groups. Assign each group a readable portion of each of the following primary source documents: *Emergency Farm Mortgage Act*, the *Agricultural Adjustment Act*, and the *National Labor Relations Act*.

3) Have each group identify key elements found in their reading that might address the plight of farmers and migrant workers. Have them identify the most important elements in their reading of the legislation.

4) Have each group share their findings and list the most important elements on the board.

5) Once all of the groups have shared their findings, hold a discussion with the class asking if there was anything else the Government could have done to assist farmers and farm workers. Have students hypothesize why they think the Government, under President Roosevelt, did not provide more assistance.

6) Have students read the high school biography of César E. Chávez, focusing on the sections identified as *Childhood* and *A Migrant Family*.

7) Using a Venn diagram, have students compare and contrast the lives shown in the photographs of migrant workers with the story of Chávez.

8) Discuss the values Chávez learned from his family and how they shaped his behavior during the depression years.

9) Have students identify other challenges that the Chávez family, especially the children, encountered during the depression years. Focus on the issues of language and racial discrimination.

10) Return to the list of New Deal legislation and examine what if any might have saved the Chávez family farm or improved their condition.

11) Assessment: Students will conduct an oral history project by contacting senior citizens living in a local convalescent home or by interviewing a relative who was alive at the time. Have the class come up with several key questions to ask senior citizens about life during the depression years. Have students develop a variety of questions that might deal with national, state, local, and personal issues. Have students take notes and write a short oral history of the person they interviewed.

12) Compile all of the oral histories and make a class book of oral histories.

Integrating Language:

Read selected portions of literature describing how other families and individuals lived during the Great Depression. Examples could be from John Steinbeck or Stud Terkel's book *Hard Times*.

Enrichment:

Have students research their local community and discover the history of the area where they live as it occurred during the depression years. Possible activities could be to research the headlines or key stories in the newspapers of their area or where community archival materials might be located for their community.

Service Learning:

Identify the Problem:
There is a possibility that migrant farm workers, the elderly, or the poor live in their community and need additional services. What possible services might migrant farm workers and their families, or the elderly or poor need to live a better life and improve their condition?

Possible Solution:
Students can investigate the existence of migrant farm workers or the elderly or poor in their community by contacting community organizations, churches, or public assistance agencies that are in place to deal with the farm worker families or the elderly or poor.

Taking Action:
The students can investigate agencies and the services they provide that deal with migrant farm workers or the elderly or poor and make a list of telephone numbers. Students can call the numbers and inquire as to what kind of voluntary assistance the students can offer to help migrant farm workers or the elderly or poor. Suggestions might be to volunteer to be an after-school tutor to elementary school children of migrant workers, conduct a canned food drive, or assist families with filling out public assistance paper work. Other suggestions might include supervising children of migrant workers for a short time period to allow adults to take care of important family matters or reading to children in the public library

Evaluation:
Have students keep a log of all of the steps they took to complete the project. Have them reflect on the process of the project and how it relates to the lessons they learned while studying the Great Depression. Have students analyze the effectiveness of community agencies in helping migrant farmers, the elderly, or the poor.

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Lesson Title:
El Malcriado, Voice of the Farm Workers (Analyzing editorial cartoons)

Grade Level: Grade Eleven, Lesson 5

Unit of Study: American Society in Post World War II Era, Civil Rights Movement in the Post World War II Era

History-Social Science Standards:

11.6.5 Trace the advances and retreats of organized labor, from the creation of the American Federation of Labor and the Congress of Industrial Organizations to current issues of a postindustrial, multinational economy, including the United Farm Workers in California.

11.11 Students analyze the major social problems and domestic policy issues in contemporary American society.

Setting the Context:

César E. Chávez began organizing the National Farm Workers Association during the late spring of 1962. He had served a ten-year "apprenticeship" as an organizer with the Community Service Organization, and set out on his own to do what no one else had successfully done, organize farm workers. One of his most useful organizing tools was the publication of the NFWA's own newspaper. César named the newspaper *El Malcriado*, which means "children who speak back to their parents" or "ill-bred." This name had a special importance to Latinos because one of the people's papers during the Mexican Revolution was called *El Malcriado*. The NFWA's underground newspaper was originally printed only in Spanish, but an English edition was soon added. As César's labor of love, the paper printed editorials calling for improved working conditions and a living wage for farm workers, while blasting growers for the mistreatment of their employees. *El Malcriado* became the voice of the farm workers, speaking their language and addressing their issues. Sold for ten-cents a copy, the newspaper served as a fundraiser, but the list of subscribers was even more important in organizing the NFWA.

As Boss Tweed said about Thomas Nast's editorial cartoons in *Harper's Weekly*, while he faced charges of fraud and corruption, "I don't care a straw for your newspaper articles - my constituents don't know how to read, but they can't help seeing those damned pictures." Editorial cartoons are as much an important means of communications today as they were in the 1870s when they led to Boss Tweed's conviction for fraud and extortion. César E. Chávez and Bill Esher, the first editor of *El Malcriado*, understood that humor and graphics could be used to make the newspaper more appealing to farm workers, while at the same time communicating the importance of knowing their rights. Andy Zermeno, an artist working on *El Malcriado*, came up with the cartoon character Don Sotaco, a hapless farm worker version of Charlie Brown.

Farm worker subscribers could identify with Don Sotaco. They had shared his trials and tribulations, and they had experienced his problems with growers and labor contractors.

The editorial cartoons printed in *El Malcriado* provide us with a visual record of the most prominent issues tackled by the NFWA, which later became the United Farm Workers of America (UFW). By analyzing samples of those cartoons, we can better understand the views of farm workers and the rights for which César E. Chávez and the UFW fought.

Focus Question:

What were the important issues faced by César E. Chávez and the United Farm Workers' Union?

How do political cartoons influence the people and politicians?

Expected Learning Outcomes:

Students will be able to analyze editorial cartoons and understand their importance in communicating ideas giving them a better appreciation for the plight of the farm workers.

Assessment:

Students will share their analyses of five editorial cartoons from *El Malcriado* with their group, and the group will provide feedback. The teacher will assess the cartoon analyses based on the rubric provided.

Key Concepts:

nonviolent protests
socio-economic status
human rights
justice
poverty
immigration
collective bargaining
unionization
campaign finance
political power

Essential Vocabulary:

1) Boycott - A nonviolent tactic used by César E. Chávez and the UFW to gain recognition and contracts from the growers. By Persuading consumers not to purchase crops like table grapes and lettuce, the UFW put economic pressure on the growers to begin negotiations.

2) Campesinos - The Spanish term for farm worker or peasant.

3) Contratista - The Spanish term for labor contractor. They often operate farm labor camps and contract labor to the growers for a high fee, usually taken out of the farm worker's wages.

4) Don Coyote - The cartoonist's representation of the "contratista" or labor contractor. This is a derogatory term applying to a sly and wily character.

5) Don Sotaco - The cartoonist's representation of the "campesino" or farm worker. Don Sotaco is almost an adult Charlie Brown, hapless and abused, but a lovable character.

6) El Gubierno - The Spanish term for the Governor. In these cartoons, it refers to the Governor of California.

7) "The Great Society"- This refers to the domestic program of President Lyndon Johnson (1963-1968). Johnson's "Great Society" was part of the "War on Poverty" and promised social programs to help the poor in America. Unfortunately, California's farm workers benefited very little from those programs.

8) Green Card - The immigration papers of the farm workers allowed them to come into this country under the "Bracero Program" that lasted from 1943-1965. Braceros competed for agricultural jobs with American citizens and permanent residents who were farm workers. Growers preferred to hire "braceros" because they could pay them less, treat them poorly and they seldom complained. Prior to 1965, "braceros" made it difficult to organize farm worker unions, and they were often used as strike breakers.

9) Huelga - The Spanish term for strike. This was a nonviolent tactic used by César E. Chávez and the UFW to gain recognition and contracts. Through work stoppages, the UFW hoped to put economic pressure on growers forcing them to negotiate fairly with their workers.

10) National Labor Relations Board - The NLRB was the federal agency established by the *National Labor Relations Act* of 1935. The original intent was for the NLRB to mediate differences between labor and management; however, during the Nixon administration, the NLRB sided with the growers against the UFW.

11) Non-Union Produce - This refers to crops that were planted and harvested by farm workers who did not belong to a union, in these cartoons the United Farm Workers. When the UFW was boycotting table grapes and lettuce, they appealed to consumers, asking them to buy only "union-labeled" food.

12)Patroncito - A Spanish term for owner or landlord. In these cartoons, the patroncito is the grower represented by the wealthy "fat cat."

13)Pilgrimages - This refers to the nonviolent tactic used by César E. Chávez to focus media and public attention on the plight of the farm worker. The 300-mile march from Delano to Sacramento in March of 1966 pressured Schenley Corporation, one of the largest grape growers in the San Joaquin Valley, to negotiate a contract with the UFW.

14)Short-Handled Hoe - A tool used by farm workers which had only a 24-inch handle; thus requiring campesinos to constantly bend over doing backbreaking work. César E. Chávez played an important role in banning the short-handled hoe in 1975.

15)Sweetheart Contracts - Contracts between growers and the Teamster's Union were described as "sweetheart" contracts because they frequently agreed to terms more favorable to the growers than to the farm workers. Growers preferred to sign contracts with the Teamsters rather than with the United Farm Workers.

16)Teamster's Union - The union that competed with the United Farm Workers Union for the right to represent agricultural labor in negotiations with growers.

Primary Sources:

1) One editorial cartoon by Thomas Nast reprinted for *Harpers Weekly*. This cartoon represents Boss Tweed and was one of many that led to his downfall. At least one of these is found in most U.S. History textbooks. Your students may also search the web using "Thomas Nast cartoons".

2) Seventeen editorial cartoons taken from *El Malcriado*: "The Voice of the Farm Workers." Attached and at http://www.cde.ca.gov/cesarchavez/model/Teachers/Lessons/Resources/Documents/Grade_11_El_Macriado_Cartoons.PDF These include both original covers and facsimiles. These cartoons were taken from the César E. Chávez Special Collection housed in the Archives of Labor and Urban Affairs, Wayne State University.

Procedure

Motivation:
Select a current editorial cartoon from the daily newspaper and run-off copies for each student. Discuss the cartoon with the class in terms of issues, symbolism, and perspective. Ask them why editorial cartoons are an important method of communicating ideas. The more relevant and controversial the cartoon you select, the more effective it will serve as a set.

Making Connections:

Show students a copy of a Thomas Nast cartoon of Boss Tweed printed in the 1870s. Discuss Tweed's comments about "those damned pictures" and how effective Nast's cartoons were in mobilizing public opinion. Review the condition of industrial workers in America at the beginning of the twentieth century, and why they joined unions to improve their wages and working conditions. Discuss the conditions in the migrant camps and in the fields encountered by the Joad family in John Steinbeck's *The Grapes of Wrath.* Discuss the working and living conditions of farm workers in America today and the extent to which they share the opportunity to achieve the American Dream. You might also like to put the farm workers' struggle in the context of the African American civil rights movement, since Chávez saw the United Farm Workers not only as a union, but also as a movement - "la causa."

Vocabulary Activities:

Print up a list of key terms or write them on the board with brief definitions. Discuss these terms in the context of agricultural labor conditions in California.

Guided Instruction:

1) Project an editorial cartoon from *El Malcriado* onto the screen, it is recommended that you use one of the first two cartoons without the *El Malcriado* heading.

2) Write the following outline on the board, leaving an appropriate space between each question:

ANALYZING EDITORIAL CARTOONS:

a. What is the main issue of the cartoon?
b. What characters are represented in the cartoon?
c. What symbols does the cartoonist use?
d. What is the perspective of the cartoonist?
e. What are your views on the issue?

3) Discuss the editorial cartoon with the class, and model your expectations as you answer each of the questions. (10 minutes).

4) Divide the class into groups of 4 - 5 students. Give students a copy of another editorial cartoon from *El Malcriado.* (Again, it is recommended that you use one of the first two cartoons without the *El Malcriado* heading.) Have students discuss the cartoon and answer the questions on the board. Summarize with a full class discussion. (10 minutes)

5) An additional 15 cartoons from *El Malcriado* are provided. Give each student five of these editorial cartoons and an assignment sheet. Explain that each student is to

analyze the five cartoons, answering the five questions as modeled in class. You may distribute the cartoons in one of the following ways:

a. Select the best five cartoons and have all students analyze them.
b. Divide the cartoons into three sets and give each third of your class a different set.
c. Mix and match the cartoons, giving each student a different set of five cartoons.

6) It is recommended that the due date be two or three days following the assignment, giving students the opportunity to ask questions before they turn in their finished product.

Integrating Language:

Students will utilize listening and speaking skills during class discussion. Their thinking and writing skills will be utilized in interpreting and analyzing the editorial cartoons.

Enrichment:

1) Ask students to draw their own editorial cartoon representing a contemporary issue.

2) Have students select three editorial cartoons from the newspaper and analyze them as they did the cartoons in this project.

3) Take your class to the computer lab and have them research the life and work of César E. Chávez and recent legislation concerning farm workers (www.ufw.org).

Assessment:

Students will analyze and interpret five editorial cartoons. Their work will be evaluated by the teacher and assessed using the rubric provided.

(NOTE: The rubric is designed to allow for brief comments. If you want this assignment to be worth 100 points, each category would be worth 0-4 points. If you give letter grades, it is recommended that each category be worth 0-10 points for a total possible of 250 points. If you make an overhead transparency of the rubric, you can show students exactly how they are going to be assessed.)

VOCABULARY LIST FOR ANALYZING EDITORIAL CARTOONS FROM *El Malcriado*, VOICE OF THE UNITED FARM WORKERS

1) Boycott - A nonviolent tactic used by César E. Chávez and the United Farm Workers (UFW) to gain recognition and contracts from the growers. By asking consumers not to purchase crops like table grapes and lettuce, the UFW put economic pressure on the growers to begin negotiations.

2) Campesinos - The Spanish term for farm worker or peasant.

3) Contratista - The Spanish term for labor contractor. They often operate farm labor camps and contract labor to the growers for a high fee, usually taken out of the farm worker's wages.

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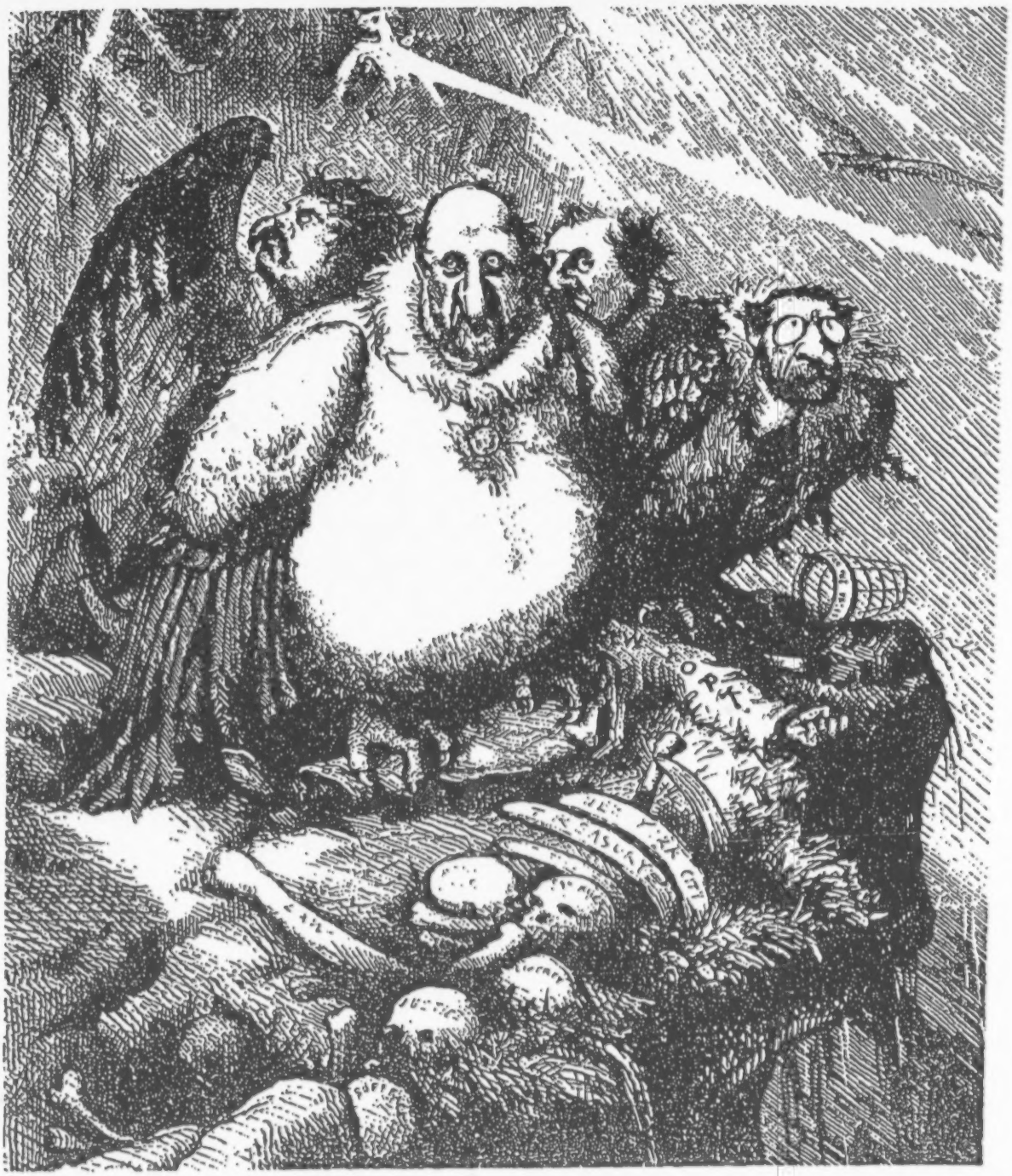
16)Teamster's Union - The union that competed with the United Farm Workers for the right to represent agricultural workers in negotiations with growers.

AMERICAN HISTORY

ANALYSIS OF CARTOONS FROM
EL MALCRIADO, VOICE OF THE UNITED FARM WORKERS

Cartoon	Issue	Characters	Symbols	Perspective	Opinion	Points
1.						
2.						
3.						
4.						
5.						

TOTAL POINTS _____



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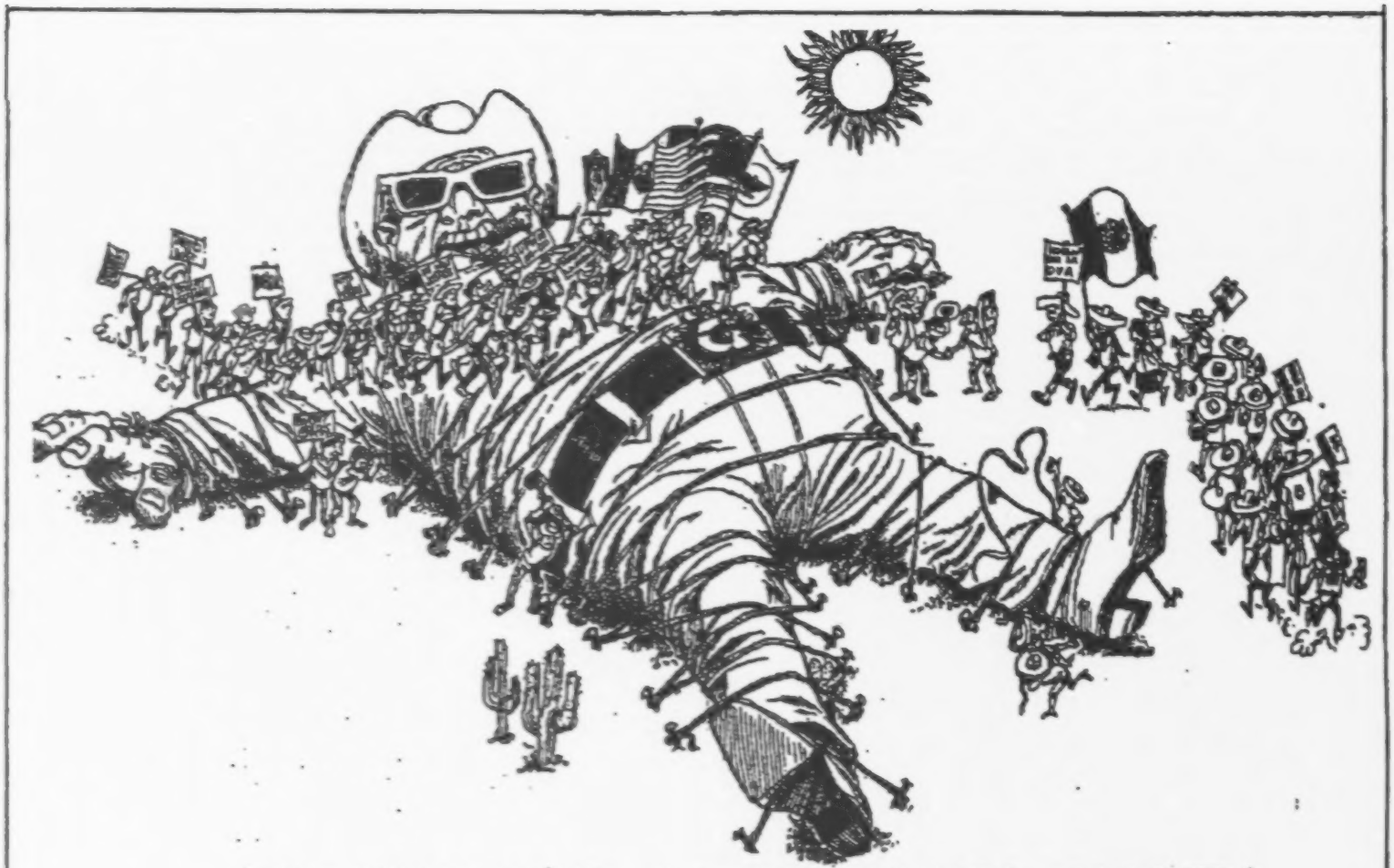

TAMING THE AGRIBUSINESS GIANT

Reprinted from El Malcriado, United Farm Workers Organizing Committee, P.O. Box 130, Delano, California 93215, Bi-Weekly, $3.00/yr.

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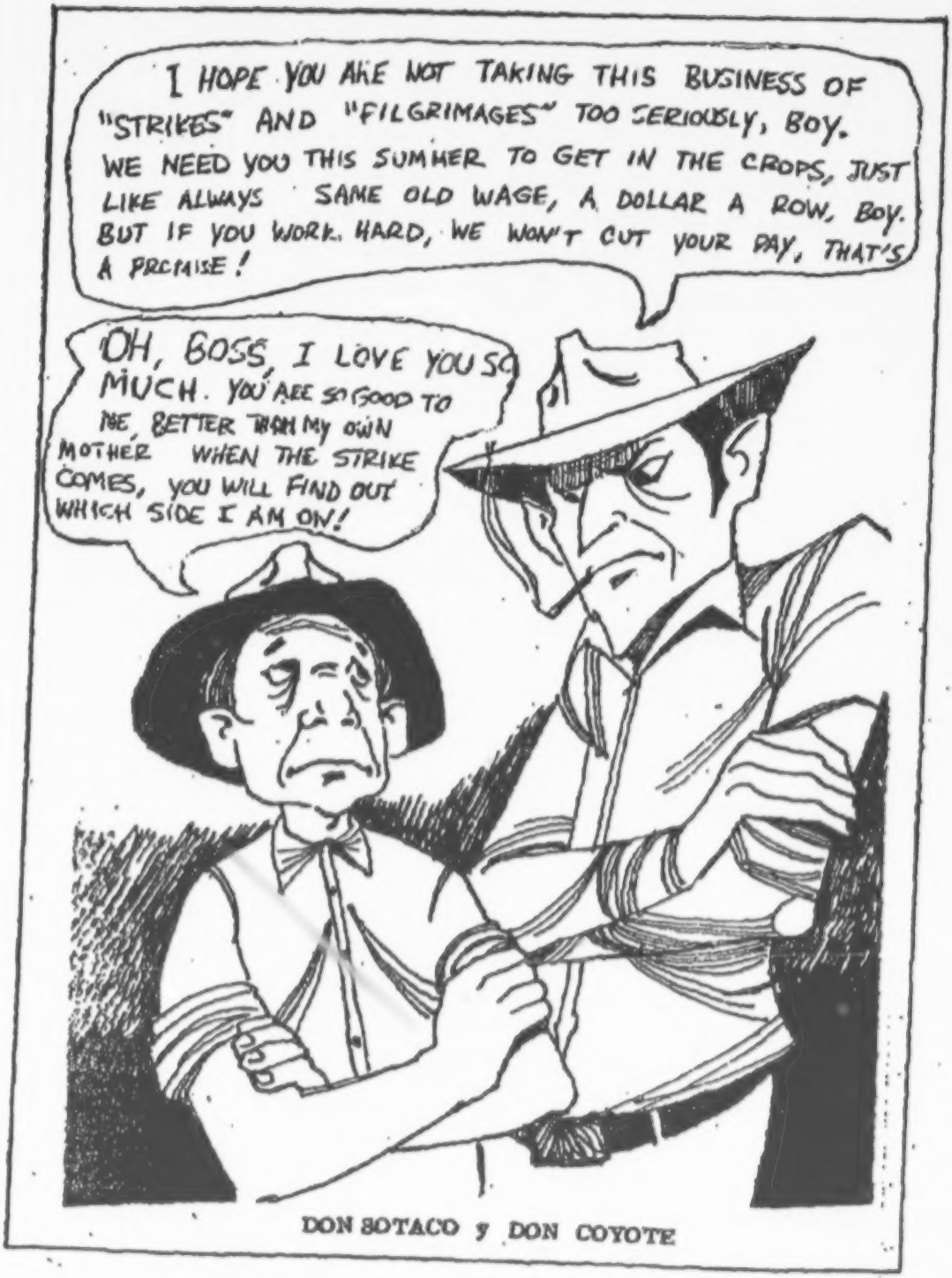
I HOPE YOU ARE NOT TAKING THIS BUSINESS OF "STRIKES" AND "FILGRIMAGES" TOO SERIOUSLY, BOY. WE NEED YOU THIS SUMMER TO GET IN THE CROPS, JUST LIKE ALWAYS SAME OLD WAGE, A DOLLAR A ROW, BOY. BUT IF YOU WORK HARD, WE WON'T CUT YOUR PAY, THAT'S A PROMISE!
OH, BOSS, I LOVE YOU SO MUCH. YOU ARE SO GOOD TO ME, BETTER THAN MY OWN MOTHER WHEN THE STRIKE COMES, YOU WILL FIND OUT WHICH SIDE I AM ON!

DON SOTACO y DON COYOTE

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SCHENLEY SIGNS THIS WEEK! PAGE SEVEN

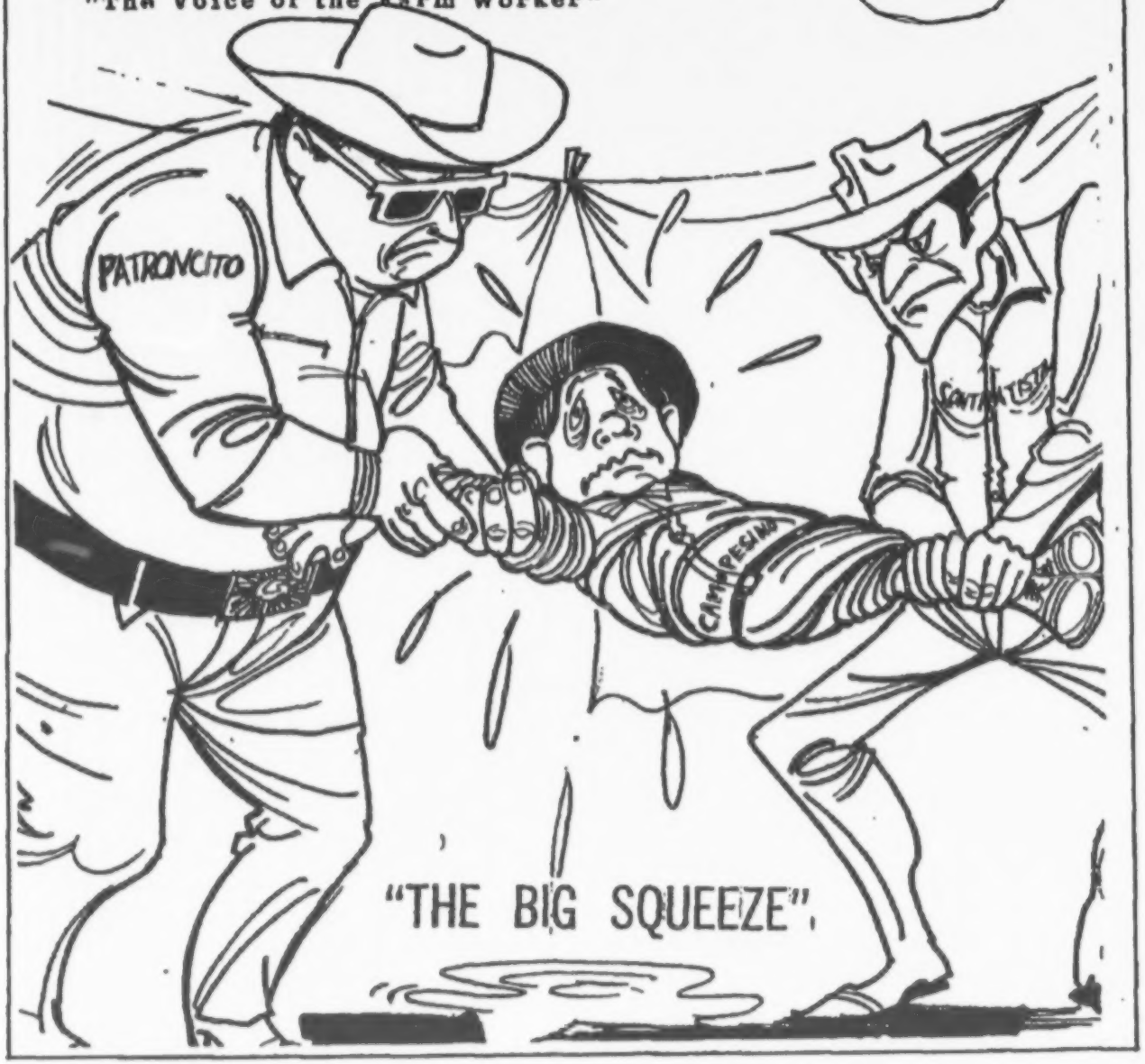
El Malcriado

IN ENGLISH

NO. 32

10¢

"The Voice of the Farm Worker"



"THE BIG SQUEEZE".

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IN ENGLISH

El Malcriado

10¢

The Voice of the Farm Worker

Volume II, No. 2 — Delano, California — Friday, March 15, 1968

El Malcriado IN ENGLISH

"The Voice of the Farm Worker"

10¢

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

GEE BABY ITS US GROWERS THAT GET ALL THE FRINGE BENEFITS IN A CONTRACT WITH THE TEAMSTERS
CERTIFICATE OF MARRIAGE
LETTUCE GROWERS
TEAMSTERS

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El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

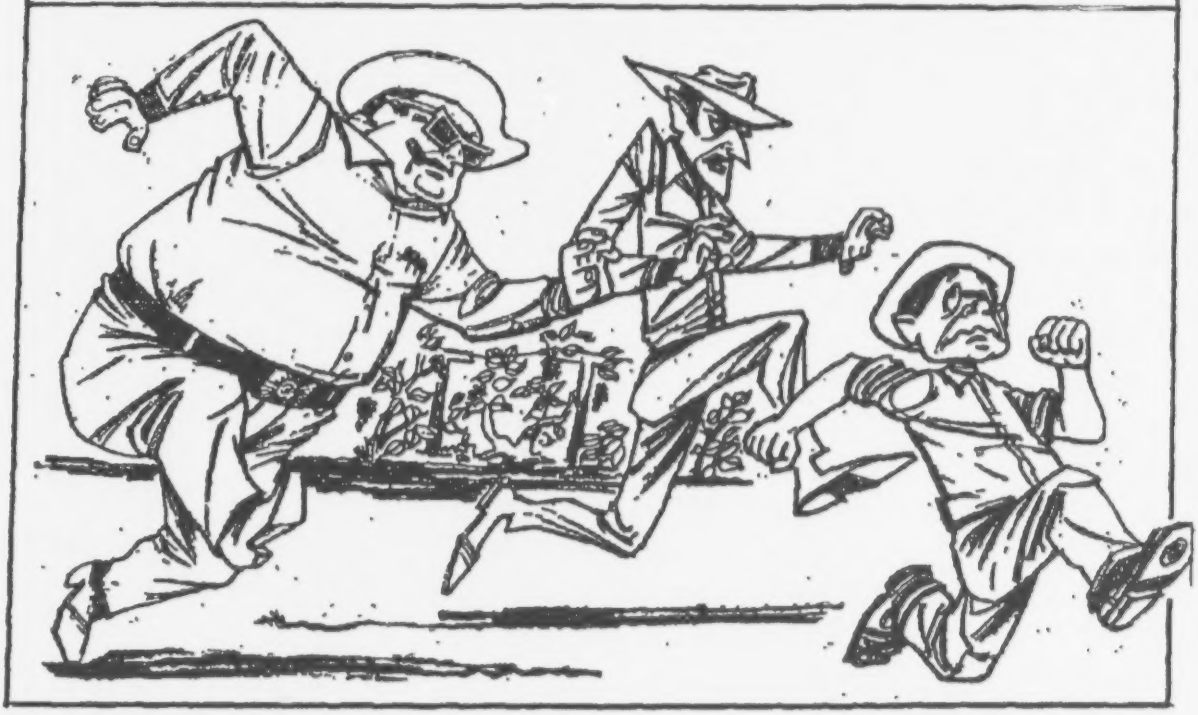
How Patroncito Got So Fat

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"



Yesterday and Today

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

IF YOU ARE STRONG ENOUGH TO MARCH TO SACRAMENTO, THEN YOU ARE STRONG ENOUGH TO FINISH THAT ROW BEFORE YOU HAVE A DRINK OF WATER. FASTER, BOY!

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

CONTRACTOR

GROWER

FARM WORKER

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

"THE GREAT SOCIETY" in California

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

El Malcriado IN ENGLISH 10¢

"The Voice of the Farm Worker"

El Malcriado IN ENGLISH

"The Voice of the Farm Worker"

10¢

CHECKMATE

(but the campesinos not the only pawn)

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

El Malcriado

IN ENGLISH

10¢

"The Voice of the Farm Worker"

"Burning with a Patient Fire:"
The Legacy of César Estrada Chávez

A Biography for the Development of César Chávez Curriculum For Public Schools, Grades K-12

by

Richard Griswold del Castillo
San Diego State University

August 2001

Let the Spirit flourish and grow;
So that we will never tire of the struggle.
Let us remember those who have died for justice;
For they have given us life.
Help us love even those who hate us;
So we can change the world.[1]

César E. Chávez

"Here was César, burning with a patient fire, poor like us, dark like us, talking quietly, moving people to talk about their problems ... We didn't know it until we met him, but he was the leader we had been waiting for."[2] In 1965 Luis Valdez, founder of the Teatro Campesino, sensed that César Chávez had the qualities that would lead him to become an internationally known leader in the struggle for economic and social justice for the poor and oppressed. Upon his death in 1993, César Estrada Chávez would be compared to Martin Luther King, Nelson Mandela, and Mother Teresa--all contemporaries who shared his vision of a world free from suffering and exploitation. Indeed. the legacy of César Estrada Chávez is part of an emerging awareness that began in the last part of the twentieth century. This is the realization that the horrors of war, racism, and oppression can only be ended by a moral code based on nonviolence, love, service, and human compassion. The legacy of César Estrada Chávez is part of a worldwide movement that is working for social and economic justice.

César Chávez learned the values that guided him in his struggle to improve the lives of the poorest, the men, women, and children that worked in the agricultural fields. These values came from his cultural background, being a Mexican American born of Mexican parents. He was taught by his family, his friends, and through his own bitter experience. César believed in the importance of self-sacrifice for others, in respecting all races and religions, in the power of nonviolence, and in a divine soul and moral order for the universe. César rejected materialism as a solution to life's problems and he had a faith in essential goodness of all people. He fervently believed that justice was possible if people were informed about the truth.

César Estrada Chávez championed the struggles of all peoples to achieve a better life. His life story reminds us of the courage and sacrifice that it is necessary to bring about social change. We can learn from his example that any achievement of value comes with dedication, tremendous work, and, most of all, triumphal spirit.

Childhood

César Chávez's grandparents, Césario and Dorotea Chávez, came to the United States in the 1880s fleeing the grinding poverty and injustices of the hacienda system in Mexico. They settled near Yuma, Arizona where they established a freight business and homesteaded a quarter section of land. César's father, Librado, worked with his father on the farm until he was thirty-eight, when he married Juana Estrada. In time, Librado became a small businessman, running a grocery store, a garage, and a pool hall about 20 miles north of Yuma, Arizona. César Estrada Chávez was born there on March 31, 1927.

For Educational Use Only

Photo Courtesy of César E. Chávez Foundation

César and his sister standing outside their home.

When the Great Depression hit in 1929, the Chávez family was saved from unemployment by a large extended family that provided a built-in clientele for their business. In the midst of the depression, perhaps to increase the family's security, César's father decided to expand his business to include a forty-acre parcel surrounding the store. He took out a loan but soon was unable to make the payments and was forced to sell his store. After the loss of their business, the Chávez family moved in with César's grandmother, Mama Tella, about a mile away from their old store.

Chávez remembered life on his grandmother's farm as a secure and happy time, when he was surrounded by people who influenced his formation as a young man. The most important people in César Estrada Chávez's early life were his mother and father, and his grandmother, "Mama Tella." Librado taught César that men should expect to work hard to achieve their goals but they should also always have an open the heart towards others. César's father was a big man who had inherited the family farm and built several

businesses on the property. He believed in strict discipline and yet he was also affectionate and tender towards the children.[3] Librado also taught young César about farm workers unions. When the Chávez family was forced to leave their farm during the 1930s, César's father led them as migrant workers from field to field and when the wages were too low or the bosses abusive he led them to quit. Young César heard his father and other men talking about strikes at meetings that took place in his home and his father took him to union meetings where César helped clean up afterwards.

Chávez's mother helped shape his beliefs about nonviolence and morality. She spent a great deal of time with her four children telling them many *cuentos* (stories), *consejos* (advice), and *dichos* (sayings), all of which had a moral point. Chávez later remembered that "her sermons had a tremendous impact on me. I didn't know about nonviolence then, but after reading Gandhi, St. Francis, and other exponents of nonviolence, I began to clarify that in my mind. Now that I am older I see she is non-violent, if anybody is, by word and deed."[4] From his mother he learned about sacrifice and giving to others. During the height of the Great Depression she told the children to never turn a person away who asked for food.

Chávez's grandmother taught young César about the richness of their Catholic faith. During the hot summer nights she used to gather the grandchildren around her and tell them stories about the saints and the Bible. From her all the Chávez children grew up with a solid knowledge of their religion. She instilled a love of the rituals of the Catholic Church, the Sunday masses, Christmas and Easter obligations, and special feast days. All his life, César would rely on the spiritual strength he gained from attending Mass.

Chávez remembered his family's influence on his life:

"My mother always insisted that we share with people even when we kids objected because we were hungry ourselves. So I grew up with a very special feeling about the suffering of farm workers and with this faith that I received from my family and from the Church. It came naturally to us to hope for the future and to want to make things better in the world. It seemed so obvious that God wanted more equality and more justice, and that God expected people to work for these things."[5]

For Educational Use Only

Photo Courtesy of César E. Chávez Foundation

César and his sister are dressed for their First Holy Communion.

While living with Mama Tella on the 160 acres, César and the oldest children experienced their first racial discrimination in school. Like most Mexican American families in the pre-World War II era, they spoke Spanish exclusively at home. César's uncle taught him how to read Spanish by holding him on his lap and reading aloud from Mexican newspapers. But in the public school, Anglo-American students made fun of the Chávez children's accents and teachers punished them for speaking in Spanish. Chávez's school experiences typified those of hundreds of thousands of Mexican Americans in that era. "When we spoke Spanish, the teacher swooped down on us. I remember the ruler whistling through the air as its edge came down sharply across my knuckles." [6] In these early school years in Yuma, Chávez first encountered racism. Anglo children contemptuously called him a "dirty Mexican;" and when fights erupted between Anglos and Mexicans on the playground, the principal always sided with the Anglo kids.

On one occasion, when the teacher heard César describe himself as a Mexican, she insisted that he not use that word. She insisted that he was an American, not a Mexican. Confused, he asked his mother what all this meant. She explained that because he had been born in the United States he was an American citizen. "But I didn't known what 'citizen' meant. It was too complicated."

A Migrant Family

Young César's life, and that of his family, changed dramatically when they lost the family homestead forcing them to join the rural migrant stream flowing west to California. On August 29, 1937, because they were unable to pay back taxes, the State of Arizona took legal possession of their land, although they were allowed to remain there for another year in a vain attempt to raise the money to repurchase the farm. César was ten years old when the Sheriff came to force them off the property. Chávez remembered:

> **"My mother came out of the house crying. We children [César was 10 at the time] knew there was trouble, but we were confused, worried. For two or three days, the Deputy came back every day ... and [then] we had to leave. When we left the farm, our whole life was upset, turned upside down. We had been part of a very stable community, and we were about to become migrant workers. We had been uprooted."** [7]

When the Chávez family left Arizona in 1939, more than 250,000 migrants were in California, remnants of the dust bowl and farm failures of the 1930s. They were a multinational people: poor whites, "Okies and Arkies" from the Midwest, black tenant sharecroppers from the deep South, Mexican immigrants and Mexican American migrants from other southwestern states, dispossessed urban workers of every nationality. Despite their differences in language and background, they shared a daily struggle against insecurity, hunger, and fear.

The Mexican and black migrant agricultural workers confronted additional obstacles, racism and ethnic discrimination. Mexican Americans and Mexican immigrants had to vie with others for seasonal work. Hardly anyone made the fine distinction of Chávez's grade school teacher. Mexicans, whether United States citizens, were considered "foreign" workers, not entitled to the same rights as "American" workers. Thus, racism played an important role in American business by dividing workers and keeping wages down. Generally, farmers preferred Mexican workers to others because of their reputed docility, and their eagerness to work supposedly made them better able to

withstand the fierce heat and backbreaking monotony of field work. The growers considered Mexicans a slave-like labor force. One grower expressed the class distinctions between the growers and their Mexican farm workers: "We protect our farmers here in Kern County. They are our best people. They are always with us. They keep the country going ... but the Mexicans are trash. They have no standard of living. We herd them like pigs." [8]

On the first night of their journey to California in the old family car, the Chávez family was stopped by a Border Patrol officer who suspected them of being undocumented Mexican immigrants. Although César's mother had lived in the United States since the age of five months, she did not speak English, and neither did several of his brothers and sisters. After five hours of grueling interrogation in the middle of the desert, the Border Patrol agents let the family go.

Others were not so fortunate. During the 1930s, about 500,000 Mexicans were repatriated or deported back to Mexico. "Repatriation" was a polite term for what happened: the majority of Mexican immigrants, whether in the U.S. legally or not, were cajoled, frightened, and intimidated by various federal and local officials into returning to Mexico. This was an attempt to lower the relief roles and to provide more employment for United States citizens by "getting rid of the Mexican." Many who left were U.S.-born, but had parents who like the Chávezes were long-term residents without papers. The most energetic repatriation campaigns took place in Texas and southern California, where the largest Mexican populations lived.

For the next ten years the Chávez family worked as farm laborers, moving from farm to farm up and down California and taking other odd jobs to supplement their income when there was no farm work. During this period, César encountered conditions he would dedicate the rest of his life to changing: wretched migrant camps, corrupt labor contractors, meager wages for backbreaking work, bitter racism.

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Working the vegetable and fruit harvest in Brawley, next to the fields in Oxnard, and then up the San Joaquin Valley in the Fall following the cotton crop, the Chávez family was only one of 25,000 to 30,000 migrant families who were always on the move, frequently hungry, just barely able to earn enough money to buy gas to get to the next farm. In Oxnard, the Chávez family was homeless and had to spend the winter living in a tent that was soggy from either rain or fog. They used a 50-gallon can for a stove and tried to keep wood dry inside the tent. The children did odd jobs around town while the adults tried to find work. Moving north to the San Joaquin Valley, they stayed in labor camps where they lived in tiny tarpaper-and-wood cabins without indoor plumbing and with a single electric light. There were no paved streets, and in the winter the ground turned into a slippery quagmire.

These conditions were made worse by the exploitive labor contractors who frequently owned or managed the camps. The contractor would deduct the workers' rent from their pay, at exorbitant rates, and he usually operated a company store that charged sky-high prices for basic food and supplies. Contractors would over-recruit workers and then lower the announced wage. They would short-weight or short-count the sacks or boxes of produce and pocket the difference. They would make deductions for social security and not report them. Occasionally workers would have to buy their jobs; other contractors would demand sexual favors from female workers.

In 1942, César's father was involved in a car accident and could not work for a month. It was then that César decided to quit school after completing the eighth grade in Brawley, California. César and his older brother, Richard, and sister, Rita, went into the fields to support the family. They thinned lettuce and sugar beets and planted onions in the winter. They worked with the short-handled hoe, a backbreaking instrument. César recalled the inhuman job of thinning:

> **"I would chop out a space with the short-handle hoe in the right hand while I felt with my left to pull out all but one plant as I made the next chop. There was a rhythm, it went very fast ... It's like being nailed to a cross. You have to walk twisted, as you're stooped over, facing the row, and walking perpendicular to it. You are always trying to find the best position because you can't walk completely sideways, it's too difficult, and if you turn the other way, you can't thin."** [9]

Later, as a union leader, Chávez would lead the attack to outlaw the short-handled hoe, remembering it from his personal experience and because it caused permanent back injury to thousands of farm workers.

The ethnic prejudice that César encountered during this migrant period also shaped his life. When he was age eleven and living in Brawley, he and his brother went into a diner that had a sign, "White Trade Only" in the window. When they ordered a hamburger, the counter girl told them with a laugh, "We don't sell to Mexicans." Chávez left in tears, the memory of that laugh ringing in his ears "for 20 years—it seemed to cut us out of the human race."[10] On other occasions in the San Joaquin Valley, the Chávez family was rejected by Anglo merchants who refused to serve Mexicans. In 1944, in Delano where the family had established a winter base, César challenged the segregated theater system by refusing to sit in the Mexican section. The manager called the police, who dragged him to the police station and held him for about an hour.

From these experiences, César learned that segregation was an evil, making people feel excluded and inferior. As a result, one of the main tenants of his later organizing philosophy was that neither racial nor ethnic prejudice had a place within a farm workers union movement. Because of his experiences as a boy growing up in rural California, he would find common ground with the civil rights activists of the 1950s and 60s.

Chávez's migrant period also introduced him to strikes and labor unions. He remembered that he was in "the strikingest family in California" because this father would lead them in walking off jobs where he found them being cheated or exploited. During this period, his father joined several unions including the National Farm Labor Union (NFLU). By being caught up in strikes and union activities, César learned first hand of the difficulties of organizing farm workers, lessons that would help him later on.
In the 1948, along with several thousand Mexican workers, the Chávez family participated in a cotton strike the NFLU organized. One of the NFLU's Mexican American organizers was Ernesto Galarza, an author, sociologist, and labor expert with a Ph.D. from Columbia University. As a predecessor of César Chávez in organizing farm workers in California, Galarza also organized a consumer boycott against DiGiorgio table grapes. He pioneered the idea of organizing picket lines outside supermarkets to encourage mass support. Later, Galarza acted as an advisor to César during the early years of the UFW strike and boycott.

World War II and Marriage

During the 1940s, César was a young man and, like many Mexican American teenagers of his generation, he flirted briefly with the Pachuco life style. This distinctive subculture flourished among younger Mexican Americans who rebelled against their parents' conventional values. The Pachucos adopted their own music, language, and dress. The style was to wear a zoot suit, a flamboyant long coat, with baggy pegged pants, a pork-pie hat, a long key chain, and shoes with thick soles. It was a form of rebellion. César remembered, "When I became a teenager, I began to rebel about certain things--the home remedies and herbs my mother used, Mexican music, religious customs ... I also got into that trap of thinking (older people) were dull and uninteresting."[11]

When the United States entered World War II, César was working in the fields with his family in the San Joaquin Valley. During the off-season the Chávez family lived in the San Jose barrio of "Sal Si Puedes" (literally "get out if you can;" a phrase capturing the ironic humor of its seasonal residents). About the only way a Mexican youth could escape the barrio and the grinding toil of the fields was to join the armed services. Hundreds of thousands of Mexican American young men joined the military, motivated by patriotism, machismo, or poverty. Finally, in 1944 César joined the Navy, and like thousands of other Mexican Americans, he discovered another world. Arriving in San Diego for boot camp, he found that Mexicans were not the only persons discriminated against because of their nationality or language. He saw that discrimination continued in the Navy with Blacks, Filipinos, and Mexicans being given the lowest jobs. Chávez remembered: "I saw this white kid fighting, because someone had called him a Pollack and I found out he was Polish and hated that word Pollack. He fought every time he heard it. I began to learn something: that others suffered too." [12]

When César got out of the Navy in 1946, he returned to his family home in Delano and resumed work in the fields. César had been in the service for three years and had worked with his family in the fields for two years. He was twenty-one years old and ready to establish his own family. On October 22, 1948, César married Helen Fabela, whom he first had met at La Baratita Malt Shop in Delano when he was 15. Their courtship had taken place during harvest time when the Chávez family was in town.

At 21, César was five feet six; a slender, quiet man who seemed shy, almost inconspicuous, to those who met him. He could work long hours, having been conditioned by the monotonous toil in the fields. Darkened by the sun, he had jet-black hair and soft eyes that seemed always to be alert. In turn, Helen was a beautiful woman raised in a migrant farm worker family. Born in

Brawley in 1928 of Mexican *campesino* parents, she was descended from a family that had fought in the Mexican revolution. Her family, like César's, had become migrant workers during the 1930s and 40s. In the traditional Mexican manner, she was prepared to subordinate her own welfare to that of her family and husband. She became an important partner with César as he began to fulfill his dream of doing something to improve the lot of the farm workers.

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Photo Courtesy of César E. Chávez Foundation

César and his wife, Helen, early in their marriage.

After a brief honeymoon visiting the California Missions, César and Helen moved several times, working in the fields then moving to Crescent City where he worked in a lumber mill, and finally to San Jose where he worked in a lumber yard. Meanwhile, the Chávez family was growing. Eight children came rapidly: Fernando in 1949, Sylvia in 1950, Linda in 1951, Eloise in 1952, Anna in 1953, Paul in 1957, Elizabeth in 1958, and Anthony in 1959.

Ordinarily, the financial burdens of supporting this large family would have condemned César and Helen to repeating the cycle of poverty that trapped hundreds of thousands of farm worker families. But events transpired to shape César's life to be that of a community organizer and then the leader of what would become the nation's only successful farm labor union.

The Community Service Organization

César Chávez's introduction to organizing began in 1952 when he met Father Donald McDonnell, a Catholic priest trying to build a parish in the San Jose barrio of Sal Si Puedes. César's family regularly attended mass in the barrio church and he soon became Fr. McDonnell's friend and assistant, first doing some work for the small church, then helping with the masses at the *bracero* camps and the County jail. In the months that followed, César and Fr. McDonnell discussed the history of farm labor organizing in California and the Church's position on unions. At Fr. McDonnell's suggestion, César read the Papal Encyclicals on labor and books on labor history; the teachings of St. Francis of Assisi; and Louis Fisher's, Life of Gandhi. Fisher's biography made a deep impression on the young Chávez; so much so that he went on to read everything that was available about India's political and spiritual leader. Mahatma Gandhi's values struck a responsive cord that echoed in Chávez's experience. Gandhi spoke about the complete sacrifice of oneself for others, about the need for self-discipline and self-abnegation in order to achieve a higher good. These were values that Mexican farm workers could understand, not only in the life of Christ, but in their own family's experience. Especially important to Chávez's moral development were Gandhi's ideas on nonviolence; they echoed his mother"s admonitions and teachings. The philosophy of nonviolence later became a major theme in Chávez's leadership of the farm worker movement.

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Mahatma Gandhi

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Another organizer at work in the Sal Si Puedes barrio was Fred Ross, sent to San Jose as an organizer for the Community Service Organization. The CSO was a Chicago-based community empowerment group that sought to train community leaders in poor neighborhoods to bring about social change. In California, the CSO was a Latino organization concerned with issues that affected the urban barrios: civil rights, voter registration, community education, housing discrimination, and police brutality. Fred Ross was a young organizer who had worked managing migrant labor camps during the depression. In the 1950s, he taught himself Spanish and worked for the CSO traveling to the major centers where Mexican Americans lived. When he got to San Jose, he asked Fr. McDonnell to provide him with a list of Mexican Americans who might be good leadership material. On the list was someone named César Chávez; so one afternoon in June 1952, Ross decided to visit his home.

César was not at home the first time Ross called, but he left word when he would return. Before Ross knocked at the door again, Chávez went across the street to his brother Richard's house to avoid him. Months before, several Anglo social scientists had gone around the barrio asking personal questions about the way that Mexicans lived; Chávez wanted no part of this nonsense. Besides, in the barrio, a visiting Anglo usually meant trouble. But Helen felt that this stranger might mean a job or something positive so she pointed Ross to where César was hiding. He crossed the street and knocked on the door; Ross talked to César about arranging for a house meeting with some of his friends so he could explain the ideas behind the CSO. Chávez agreed, but he also had a plan. "I invited some of the rougher guys I knew and bought some beer. I thought we could show this gringo a little bit of how we felt. We'd let him speak a while, and when I gave them the signal, shifting my cigarette from my right hand to the left, we'd tell him off and run him out of the house. Then we'd be even."[13]

But during the house meeting, Ross' sincerity genuinely impressed Chávez. Ross talked about local concerns as well as the CSO's advocacy of Mexican rights in police brutality cases. As a result, César never gave the signal, and instead he got rid of the few rabble rousers he had recruited. The meeting lasted two hours. César had been converted. That night Fred Ross wrote in his diary, "I think I've found the guy I'm looking for." [14]

For the next nine years, César Chávez worked with the CSO learning how to mobilize communities and developing friendships and experience that would help him in organizing farm workers. With the CSO, he first encountered the politics of anti-communism called 'red baiting.' This was a tactic to accuse

minority and progressive leaders of being communists in order to discredit them.

César became the chairman of the voter registration drive in San Jose and, working with Fred Ross, they obtained nearly 6,000 new voters. This new development led to a political confrontation with the Republican Central Committee, which feared a Democrat-controlled, Mexican American political bloc. When the Republicans decided to challenge first-time Mexican American voters at the polls, Chávez signed a letter addressed to the State Attorney General protesting the Republican intimidation tactics. In return, the Republicans began to accuse César of being a Communist. F.B.I. agents were summoned to interview him, and stories appeared in the local newspaper implying that he had been influenced by communists. As a result of this controversy, a few of San Jose's liberals--teachers, lawyers, social workers--began to support César and challenge the innuendos. While weathering the storm, César learned an important lesson: One has to fight back to achieve progress. The experience of fighting against City officials who wanted to prevent Mexican Americans from voting gave Chávez an introduction to the art of confronting institutionalized power.

All his work with the CSO was as a volunteer. César continued to work full time in the lumberyard and when he was laid off, he worked full time for the CSO. His first job was to establish a service center where he could help people with their daily problems. In the process, he knew he would establish a network of people who felt obligated to the CSO. The experience of building the service center taught César an important lesson that became the foundation of his organizing style: Helping people and expecting their help in return was a way to build a strong organization. As he said later, "Once you helped people, most became very loyal. The people who helped us back when we wanted volunteers were the people who we had helped."[15]

Soon Ross promoted Chávez to be a full-time organizer paying him $35 a week. He was assigned to a voter registration drive in southern Alameda County in DeCoto (today Union City). After this successful drive, the CSO made him a statewide organizer and sent him to a series of small towns throughout the San Joaquin Valley: Hanford, Salinas, Visalia, and many others. The CSO increased his salary to $58 a week, but every two or three months he and his family had to move to a new assignment.
In the small rural town of Madera, Chávez encountered more anti-communist paranoia. He was working with a local Pentecostal preacher to get Protestant Mexicans in Madera to join the CSO. Using songs to rally people, the preacher and César were successful and got about 300 people to attend regular meetings. The local Mexican American middle class grew

fearful that this outsider was taking over their traditional power base. Soon they held a secret meeting of the CSO Executive Board to condemn Chávez as a communist. Chávez countered by calling a special meeting of the membership and replacing the board with farm workers, all of whom were Spanish-speaking and Protestant. The appeal to the workers for their support ended the power play and gave César another political lesson in organizing--the most important supporters are the everyday workers; the middle class cannot always be trusted to support grassroots organizing.

Farm Workers and the CSO

The CSO gave top priority to organizing urban Mexican Americans; farm workers were not on the agenda but César hoped that eventually they would be. In 1958, he finally got a chance to organize farm workers with the CSO when the organization sent him to Oxnard, California to support a local labor union strike among the lemon workers who were being hurt by illegal use of braceros. The Bracero Program had been started during World War II to help growers with labor shortages, allowing them to import contract farm laborers from Mexico. The growers liked the Bracero Program since they used braceros to break strikes and to lower wages, and they could dispose of them when they were done. The program lasted until 1965. . During the beginning of the farm worker movement, Cesar fought to dismantle the Bracero Program, cutting off the source of expendable cheap labor in order to organize more effectively.

When he arrived in Oxnard, César found that local residents were concerned about braceros taking their jobs. They thought that local residents should be given preference in hiring for agricultural jobs. In fact, the Bracero Program's regulations stipulated that the braceros could not be used to replace the local work force; there had to be a certified labor shortage. When Chávez began helping local residents to resolve the problem, he found a corrupt system that was controlled by the growers in league with state and federal officials. The growers falsely claimed the existence of labor shortages, then exploited the braceros by recruiting many more than were needed, giving them only occasional work at lower pay while charging them inflated prices for room and board.

Chávez decided to attack this injustice on many fronts. First, he got CSO and community members to apply for work every day with the Farm Placement Service and compiled records of their applications and rejections. Next, the CSO organized a boycott of local merchants to protest their support of the system and to pressure them to change it. Then César organized sit down strikes in the fields to challenge the hiring of braceros. The farm workers picketed a meeting of the Secretary of Labor James Mitchell, when he came

to Ventura for a talk. They marched with a banner depicting the Virgin of Guadalupe to protest the lack of jobs for local residents. They pressured the Farm Placement Service office with hundreds of complaints, and they lobbied the state government offices. The outcome of this intensive campaign was a brief victory. Finally, the state officials fired the Farm Service Placement director and some of his staff, and they started hiring hundreds of people who lined up outside the CSO headquarters every day.

The experience in Oxnard was pivotal for Chávez. He experienced tactics such as the boycott, the march, the use of religious images, and political lobbying. These strategies later became standard techniques during the many struggles of the United Farm Workers Union. He also realized where his life's work lay—in helping the powerless gain dignity.

After the Oxnard campaign, Chávez was reassigned to Los Angeles and appointed the National Director for the CSO. He and Helen moved to East Los Angeles and they continued with his organizing knowing that eventually the CSO would have to endorse working with farm workers or else he would have to leave.

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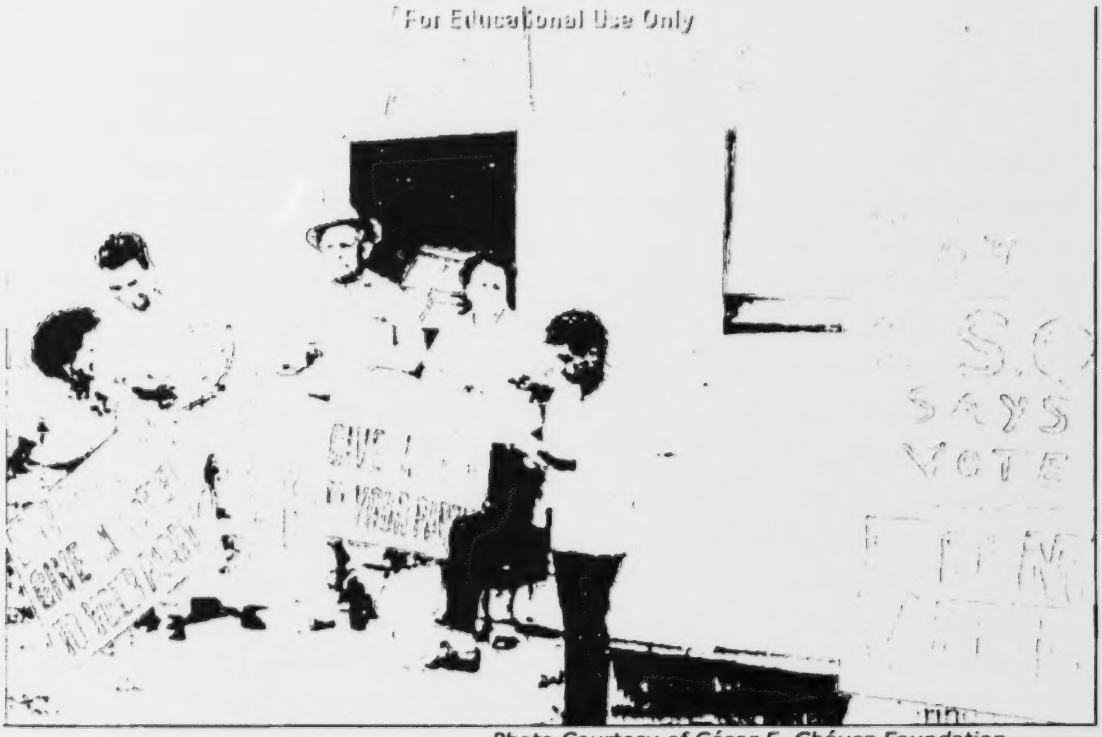

Photo Courtesy of César E. Chávez Foundation

César and other Community Service Organization members prepare to "Get Out The Vote."

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While working with the CSO, César got to know key people who would be important for his work with the United Farm Workers union. One of the key people was Dolores Huerta who, when she joined the CSO, was a divorced housewife with several small children. An attractive woman originally from New Mexico, she was completing a college degree. She was outspoken even when her views differed from those of male leaders. This dynamic, intense, fast-talking, and alert woman was assertive and aggressive. She did not fit the traditional stereotypes of a Mexican mother. In the years that followed, however, she became an indispensable lobbyist and political leader within the farm workers movement.

Another CSO member who met Chávez during these years was Gilbert Padilla. He became one of the founding members of the farm workers union. Padilla joined the CSO after hearing Chávez talk one night about the problems of farm laborers and how they should work together to improve their conditions. The next week Gilbert traveled with Chávez when he spoke in the barrio.

Chávez served as the Executive Director of the CSO for two years. He hired both Padilla and Huerta as organizers. When César was working for the CSO in Los Angeles, he became familiar with big city problems and politics. In 1960, the CSO worked with the Viva Kennedy Clubs, a movement organized by the Democratic Party to register voters among the Spanish-speaking Catholics in the urban barrios. As the CSO Executive Director in Los Angeles, Chávez met and worked with the founders of Mexican-American Political Association (MAPA): Eduardo Quevedo and Bert Corona. They had established a political association in 1959 to advance the Chicano community's political interests in the state. The CSO, MAPA, and the Viva Kennedy Clubs in the early 60s became important training grounds for young Mexican Americans who were beginning to self-consciously call themselves "Chicanos," a slang term natives had used for decades to denigrate newly arrived Mexican immigrants.

Finally in 1962, the CSO had its annual convention in Calexico, California, a border town in the Imperial Valley and entry point for thousands of migrants from Mexico. During the convention, Chávez proposed that the CSO support a union movement for farm workers but to his disappointment the convention voted it down arguing that the CSO was not a labor organization. After this, César decided to resign and devote himself to building an independent farm workers union. Before his decision, he talked to Helen and she encouraged him. She remembered: "[César] did discuss it and say that it would be a lot of work and a lot of sacrifice because we wouldn't have any income coming in. But it didn't worry me. It didn't frighten me ... I never had

any doubts that he would succeed."[16]

Soon after César's resignation, the Agricultural Workers Organizing Committee (AWOC) offered him a salaried job as an organizer, but he turned them down because he wanted to work with "no strings attached." So in the summer of 1962, he, Helen, and their eight children traveled to Carpinteria Beach, near Santa Barbara, and took a brief camping vacation to plan their future. They had about $900 in savings, and César could draw unemployment insurance for a time. They decided to use Delano as a home base for organizing their union. There, Richard (César's brother) lived and was head of the local CSO and, if necessary, they could move in with him. Helen and César knew there was a permanent, year-round farm labor community in Delano. That could be a solid base for a farm worker organization.

Getting Started

For the next three years César visited hundreds of small labor camps and towns in the San Joaquin Valley trying to recruit members for a new farm workers union. Meanwhile, Helen got a job in Delano picking grapes, and, when he returned from his trip, César worked at a temporary job picking peas. They found a cheap rental on Kensington Street in Delano and César used the garage for his headquarters. Past failures of unions and strikes had made the farm workers afraid of unions so César decided to call his organization the Farm Workers Association to avoid using the term "union." He resolved to be patient and build a strong organization before challenging the agribusiness corporations.

Using his CSO training, Chávez decided to emphasize the service-providing functions of his organization. He traveled extensively, talking to the workers to see what they thought about a union and the services it should provide. Traveling out into the fields and into the camps and *colonias*, he passed out more than 80,000 questionnaires and talked to thousands of workers. César found them reticent to speak while in the fields, so he met with them at night, in house meetings, where they were more open about their feelings. Chávez organized a modest burial insurance program and a credit union to provide for members with financial emergencies. The funding for these projects came from the members themselves A little later, César and Helen set up a co-op to sell tires and auto supplies at cost. Helen began to work full time for the association as the accountant and administrator of the Credit Union. Soon the word spread that this new organization would help farm workers with a variety of practical problems such as nonpayment of wages, late welfare checks, claims for workman's compensation, and difficulties with the County hospital, with the schools, or with the INS.

Scores of farm worker families traveled to Delano to tell César of their plights. His house was available to them day or night, seven days a week.

By 1962, Chávez had begun to assemble a working team that functioned like a second family. One important addition was the Reverend Jim Drake. A Protestant minister who worked with the California Migrant Ministry (CMM), Drake was an intense young seminarian with a passion to reform the migrant working conditions. Because of the CCM, Chávez gained important staff members and economic support for his fledgling association. Reverend Drake became César's stern-faced, impatient, administrative assistant, traveling with him from town to town as they built the association.

César also recruited his cousin, Manuel Chávez, who was working as a car salesman in San Diego. Manuel had grown up with the Chávez family and had worked in the fields with them. César convinced Manuel to quit his job and to move to Delano on a trial basis for six months. After the six-month period, Manuel decided to stay, becoming one of César's closest associates for the next decade. César also talked Dolores Huerta into quitting her job with the CSO and moving to Delano where she and other union volunteers were fed and housed by farm worker families.

The union grew, nourished by personal sacrifice. Indeed, the Chávez family at times had to go without food and clothing to pay for union expenses. César and Manuel were reduced to asking barrio residents for food. They found that in accepting this humble hospitality, they created a bond of trust that brought in new members. In this way they met Julio Hernandez, a farm worker from a small *colonia* near Corcoran, who became the first full-time staff volunteer for the union.

The goal was to hold an organizing convention for the union. Together, César, his cousin Manuel, Jim Drake, Gil Padilla, Dolores Huerta, and Julio Hernandez worked through the summer of 1962, visiting house meetings to ask farm workers to send representatives to a meeting that would formally establish the UFWA. On September 30, 1962, about 150 delegates and their families came to an abandoned theater that Manuel had rented. The official name of the new organization was to be the National Farm Workers Association. The delegates likewise voted for the union's officers and elected César Chávez President and Executive Officer; Dolores Huerta and Gilbert Padilla became the Vice Presidents, and Antonio Orendian the Secretary-Treasurer. They voted to have dues of $3.50 a month, a considerable sacrifice for farm workers.

In one dramatic moment during the conference, Manuel Chávez unveiled a huge copy of the union flag that he had designed. At first the colors and the

symbol seemed too radical, too bold, too provocative. After some discussion, the representatives voted to accept the flag as the official emblem of the association, and they adopted the official motto, "*Viva la Causa.*" This slogan or "*grito*" eventually became universally known, echoing the aspirations of a new generation of Mexican Americans in the fields as well as urban barrios. It was a cry for justice long over due.

Photo Copyright © Jocelyn Sherman

César with the UFW flag in the background.

In early 1965, the National Farm Workers Association had its first strikes, one by flower workers in McFarland and another of migrant workers to protest increases in their rent. Both strikes were relatively short and resulted in some success. César guessed that the union would not be ready for a sustained strike for another three or four years. He could not foresee that in September 1965 circumstances would force him and the new union to initiate the longest and most successful agricultural strike in American history.

The Grape Strike

The 1965 grape strike in Delano grew out of a protest by Filipino farm workers over wage inequities. They were being paid less than bracero workers. Early in the season, AWOC organized a strike to protest this and, after ten days, they won a raise for both Mexican American and Filipino workers. Later in the summer, the grape harvest moved north into the San

Joaquin Valley and growers continued to lower the rate for non-bracero workers. On September 8, 1965 in Delano, the AWOC Filipino members led by Larry Itliong began a strike against the local growers, demanding wage parity. Police began to harass the strikers, and growers evicted Filipinos from their labor camps. Those who were evicted asked César and the Farm Workers Association for support, and for a promise to respect their picket lines.

To decide whether to join the Filipinos on strike, Chávez called a meeting of the union members at Delano's Catholic Church's social hall on September 16th, Mexican Independence Day. That evening more than 500 farm workers and their families met in an emotional revivalist atmosphere. Chants of "Viva La Causa!" echoed before and after the speeches of various supporters for the strike. The hall was filled with people of all nationalities and races; Blacks, Puerto Ricans, Filipinos, Arabs, and Anglos, but Mexicans predominated. Chávez spoke at the meeting.

> **"You are here to discuss a matter which is of extreme importance to yourselves, your families and all the community. ...**
>
> **A hundred-and-fifty-five years ago, in the State of Guanajuato in Mexico, a Padre proclaimed the struggle for liberty. He was killed, but ten years later Mexico won its independence. ... We Mexicans here in the United States, as well as all other farm laborers, are engaged in another struggle for the freedom and dignity which poverty denies us. But it must not be a violent struggle, even if violence is used against us ... The strike was begun by the Filipinos, but it is not exclusively for them. Tonight we must decide if we are to join our fellow workers in this great labor struggle ..."** [17]

Other farm workers rose to speak and added their stories of misery and suffering to the call to join the strike. Representatives of various states in Mexico rose to pledge their support. Chávez explained the sacrifices they would have to make during a strike; the union did not have a strike fund, and it would be a long struggle. Nevertheless, the worker shouted again and again, *"Viva la causa! Viva César Chávez! Viva la union!"*

The Strike

The Delano grape strike covered a 400-square mile area and involved thousands of workers. The job of organizing picket lines to patrol the fields fell to inexperienced farm workers and urban volunteers who worked side by side. The sheer dimensions of the ranches and farms made it impossible to constantly maintain pickets at all the entrances. Inevitably, scab workers, who were hired to take the jobs of the strikers, found their way into the fields and the union had to find a way of convincing them to join the strike. The picket line then became a noisy place. The picketers cajoled, argued, pleaded, orated, and shamed the field workers in Spanish, Tagalog, and English trying to get them to join the strike. Picketers walked the dusty borders of the fields holding hand painted signs saying "Huelga," "Delano Grape Striker," "Victoria!" accompanied by the NFWA black eagle. As always, they were closely observed by the police ready to arrest those entering the ranch property. Usually the ranch foreman and his staff would harass the strikers, revile them with oaths and foul language, try to provoke them into crossing over onto ranch property. Later, the growers hired goons, recruited from the cities, to intimidate the strikers. Violence was a constant possibility and frequent occurrence. Ranch foremen raced their pickup trucks up and down the lines at top speed. They drove their tractors between the pickets and the fields to choke them with dust. They sprayed them with chemicals and intimidated them with shotguns and dogs. Sometimes they succeeded in injuring strikers, but when someone got hurt on the picket line, it often had the effect of provoking a sympathy walk out by their own workers. The police almost never intervened to protect the picketers. They photographed the strikers and copied license plate numbers of the picketers' cars. They arrested picketers for disturbing the peace when they shouted "Huelga!" The police were clearly in support of the growers.

During the early days of the strike, hundreds of volunteers descended on Delano to participate in the strike. Many were clergy, responding to the message of the new liberation theology. Churchmen from the Migrant Ministry arrived and reported that there was growing church support for the strike Priests from barrio parishes came to offer help from the inner city. Father Victor Salandini volunteered to be a lobbyist in Washington D.C. Other volunteers who offered their services as legal consultants and public relations experts. The Student Non-violent Coordinating Committee and the Congress of Racial Equality sent messages of support and eventually volunteers. César was concerned when Chicano activists began arriving and tried to convert the farm worker movement into a movement of *La Raza*, promoting a Chicano political agenda. In his words, "...When you say *la raza* you are saying an anti-gringo thing, and our fear is that it won't stop there.

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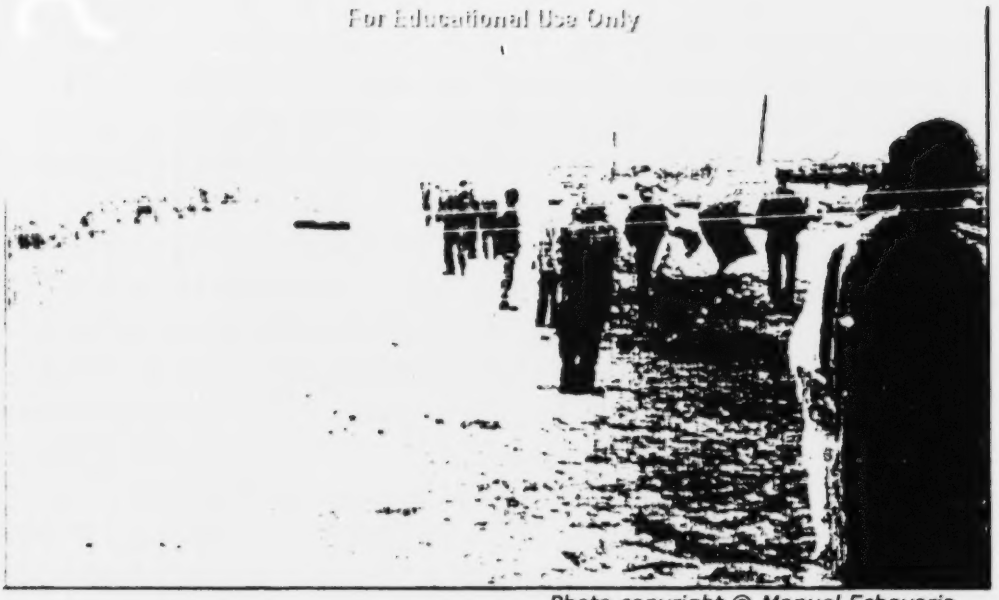

Photo copyright © Manuel Echavaria

Strikers in the field in the early morning during the 1973 grape strike.

will be anti-Filipino, anti-Puerto Rican. And then it will be anti-poor Mexican, and anti-darker-skinned-Mexican.... On discrimination, I don't even given the members the privilege of a vote, and I'm not ashamed of it. No. The whole business of discrimination can't exist here."[18]

One of the early student volunteers to join the strike was a young Chicano from the bay area named Luis Valdez. Originally from Delano, he had grown up in a migrant family but had escaped from the fields to the city and became a university student and member of the San Francisco Mime Troupe. He brought a creative energy to Delano that soon resulted in the organization of El Teatro Campesino (The Farm Workers Theater). Valdez had the idea of using simple one-act skits, called actos, to educate farm workers about the union and the issues involved in the strike. The Teatro, performing on the back of a flat bed truck in the fields, was an effective way of reaching farm workers. The actos were improvisations that dramatized, often in uproariously funny and ironic ways, the lives and struggles of field workers. In Delano, Valdez set up Centro Campesino Cultural, a Farm Worker Cultural Center, to teach migrant children about their Mexican heritage through art, music, dance, and teatro. Luis stayed with the UFW for several years and then moved his group to San Juan Bautista where they continued to produce plays and movies. Ultimately, Valdez broke into Hollywood with his stage production of "Zoot Suit" and the movie "La Bamba."

César's main activity during the early months of the strike was to travel around the state to the various college campuses to give speeches and galvanize support for the striking farm workers. Chávez's speaking style had changed very little from his CSO days. He was not an emotional speaker. He convinced students to support the union through his sincerity, humility, and command of the facts about the struggle between the farm workers and the growers. His "low key" approach was disarming in an age of radical and flamboyant rhetoric. Chávez spoke about how the farm workers were fighting for their civil rights and economic justice. The farm worker movement dovetailed with a growing national concern with civil rights.

Publicity became increasingly important when the union decided to launch a boycott to put pressure on the growers to recognize the union and sign contracts. They targeted the most identifiable grape products from the largest Delano growers, Schenley Industry, the DiGiorgio Corporation, S&W Fine Foods, and Treesweet. The success of the boycott depended on an informed and sympathetic consumer. In Chávez's eyes, the boycott would rely on the sense of justice of all people: "Our boycotts are predicated on faith in the basic compassion of people everywhere. We are convinced that when consumers are faced with a direct appeal from the poor struggling against great odds, they will react positively. The American people still yearn for justice. It is to that viewpoint and that yearning that we appeal."[19]

Nonviolence, a Pilgrimage, and a Victory

From the beginning of the strike, Chávez emphasized the importance of nonviolence as a strategy. He exhorted the volunteers and picketers: "Non-violence is more powerful than violence. We are convinced that non-violence supports you if you have a just and moral cause. Non-violence gives the opportunity to stay on the offensive, which is of vital importance to win any contest." [20] Chávez's faith in nonviolence came from his mother's influence, his religious faith, and his self-education in reading Gandhi and other pacifists. In 1965, nonviolence was a practical tactic for rallying national support for a labor strike. Nonviolence was an important characteristic of Martin Luther King's leadership of the civil rights movement, and it was fast becoming a tactic of the anti-war movement, although in both these cases nonviolent protests would increasingly escalate into violent confrontations. For Chávez, nonviolence meant time consuming organization and training. He used Gandhi's phrase "moral jujitsu" to describe its effect on the opposition. Chávez's commitment to nonviolence became stronger and deeper as the years progressed — more a personal article of faith, more spiritual, almost an end in itself. He told a gathering of farm workers during

the strike: "We are engaged in another struggle for freedom and dignity with poverty denies us. But it must not be a violent struggle, even if violence is used against us. Violence can only hurt our cause."[21]

On March 17, 1966, Chávez and a group of farm workers began a 300-mile march from Delano to Sacramento intending to dramatize the grape strike and get wider support. Besides its practical political and publicity value, the idea of the march was linked to sacrifice and the Mexican concept of "peregrinacion" or a religious pilgrimage. In Chávez's terms, "this was an excellent way of training ourselves to endure the long, long struggle. ... This was a penance more than anything else—and it was quite a penance, because there was an awful lot of suffering involved in this pilgrimage, a great deal of pain." [22] In the spirit of the Lenten season, the march became a religious pilgrimage. It was planned to end on Easter Sunday.

Chávez marched with the procession as it left Delano. Filipino, Mexican, Black, and Anglo members joined in enthusiastically. They carried the American and Mexican flags, the NFWA and AWOC banners, and a flag with the image of the Virgin of Guadalupe. The march helped recruit more members, and it spread the spirit of the strike. As they passed through each small farming town in the San Joaquin Valley, hundreds of workers greeted them. Others joined the march and carried the flags to the next town. At night they had rallies with music, singing, speeches, and a dramatic reading of "El Plan de Delano" that Luis Valdez had composed. The march generated spirit. The occupants of passing cars would wave and honk if they supported the boycott and strike. Supporters of the growers would curse and make obscene gestures. Overall, there were hundreds of touching incidents of local support. In one town, a man with his daughters gave the marchers a drink of punch from a beautiful crystal bowl with cups. People working in the fields as the marchers passed by gave up their jobs and joined the procession.

By the time the marchers had reached Stockton, a few days from their goal, there were more than 5,000 marchers singing, chanting, and waving as they walked. That night Chávez got a call from Sidney Korshak, a representative of Schenley Corporation, who said that he wanted to talk about signing a contract. César thought it was a joke and hung up. But Korshak called back, and they arranged a meeting in Beverly Hills the next day. After driving all night to get there, César found himself in Korshak's home with representatives from the AFL-CIO and the Teamsters union. After some discussion, Korshak agreed to a recognize NFWA and sign a contract. The agreement was made public and in a triumphant mood, the pilgrimage ended a few days later on the steps of the State Capitol. They had won their first victory and demonstrated the power of their cause.

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Photo by Cathy Murphy, Courtesy United Farm Workers

1000 Mile March from Santa Maria to Salinas during the summer of 1975.

This was the first time in American history that a grassroots farm labor union had gained formal recognition by a corporation. (Some years before, in Hawaii, the Longshoreman's Union had obtained a contract for pineapple workers.) Signing a contract recognizing the union meant that the corporation had to follow certain rules about hiring, conditions of work, pay, and the use of pesticides. After three years, however, the contract was due to expire and it would have to be renegotiated. This would usually mean a new struggle with the grower to force him to recognize the union. Nevertheless, the Schenley agreement was a historic first step.

The Struggle Continues

The other large growers remained. The most important was the DiGiorgio Corporation. The DiGiorgios also had thousands of acres of pears, plums, apricots, and citrus trees and marketed their products under the S&W Foods and TreeSweet labels. Robert DiGiorgio, the patriarch of the family, was on the Board of Directors for the Bank of America. The DiGiorgio family had successfully broken strikes and unions since the 1930s.

Chávez was convinced of the power of the boycott and soon hundreds of volunteers who remembered the previous struggles against the DiGiorgios joined the boycott drive. Within a short time, the company agreed to enter into negotiations to have an election but Chávez broke them off when company guards attacked a picketer at Sierra Vista. When negotiations finally resumed, Chávez discovered that DiGiorgio had invited the Teamsters Union to recruit among vineyard workers. Thus, beginning in mid-1966, the two unions, the Teamsters and the NFWA, began an on and off jurisdictional fight that lasted more than ten years and resulted in violence, injury, and deaths.

About this time, in order to consolidate its power, the Filipino union, AWOC, and Chávez's NFWA formally merged to form one united union within the AFL-CIO. Under the final merger agreement a new organization, called United Farm Workers Organizing Committee (UFWOC) was formed with Chávez as the Director. Eventually it became the United Farm Workers of America, AFL-CIO, or simply the UFW. The UFWOC became a full member of the AFL-CIO and as a result received millions of dollars of emergency aid during the early years of struggle. This was the first time that a predominantly Mexican union had been incorporated within mainstream organized labor. Over the years the relationship proved to be mutually supportive and the UFW never seemed to be hampered in its independence of action.

From the beginning, César had not thought of La Causa as a movement that would not be motivated by appeals to race or nationality. When he had worked for the Community Service Organization, César had confronted the issue of Mexican chauvinism and had been uncompromising in fighting for the inclusion of Blacks within the organization. While the primary "core" leadership of the NFWA was Mexican American, the staff and hundreds of volunteer workers were predominantly Anglo American.

During they next four years, the UFWOC grew in strength, nourished by the support of millions of sympathetic Americans who sacrificed for the farm workers. Hundreds of student volunteers lived on poverty wages in the big

cities to organize an international boycott of table grapes. Scores of priests, nuns, ministers, and church members donated time, money, facilities, and energies to the farm workers' cause. Organized labor donated millions of dollars to the UFWOC strike fund. Millions of Americans gave up eating table grapes. All this was inspired by the example of César Chávez, the soft-spoken, humble leader who quietly worked to revolutionize grower-worker relations.

In 1967, the union moved from its cramped offices on Albany Street in Delano to new buildings on land they had purchased with the help of private donations and contributions from AFL-CIO affiliates. The new headquarters was located near the city dump on 40 acres of alkali land. Volunteers had built a complex of buildings including a service and administrative center, a medical clinic, and a cooperative gas station. It was called "The Forty Acres." It became the center of the farm workers union movement in California for the next three years until the union moved its headquarters to Keane, a small town just outside of Bakersfield.

On April 1, 1967 the newspapers announced the signing of a union contract between DiGiorgio Fruit Corporation and the UFWOC. The contract contained wage increases for workers and set up a special fund for health and welfare benefits. It provided for unemployment compensation and specified that hiring would be done through the union labor hall. UFWOC strikes continued against other Delano growers and by October seven new wineries had signed contracts with the union.

In 1968, during one of the strikes against Guimarra Corporation, César began a fast to protest the mounting talk of violence. In characteristic fashion, he began the fast without telling anyone. He did not know how long it was going to last. On the fourth day, he decided to hold a meeting of the strikers to announce his intentions. "I told them I thought they were discouraged, because they were talking about short cuts, about violence. They were getting so mad with the growers, they couldn't be effective anymore."[23]

After the meeting with the membership, Chávez walked to The Forty Acres. He set up his monastic cell in the storage room of the service station with a small cot and a few religious articles. Soon hundreds of farm worker families began appearing at The Forty Acres to show their support for Chávez and to attend the daily mass that he attended. A huge tent city with thousands of farm workers sprang up surrounding the gas station. There was a tremendous outpouring of emotion during the masses. Daily hundreds stood in line to meet and talk to Chávez.

The national media helped make the 1968 fast a major event. As the fast went into its twentieth day, letters of support came from congressmen and senators, union and religious leaders. Dr. Martin Luther King Jr. sent telegrams supporting César. In one, he said, "Our separate struggles are really one. A struggle for freedom, for dignity, and for humanity."[24] Another read, "I am deeply moved by your courage in fasting as your personal sacrifice for justice through non-violence. Your past and present commitment is eloquent testimony to the constructive power of non-violent action and the destructive impotence of violent reprisal." [25] Dr. King was assassinated a month later. Robert F. Kennedy, who had not yet decided to run for nomination for the Presidency, also sent a telegram expressing concern for his health. Chávez would not let a doctor examine him because he felt that "Without the element of risk, I would be hypocritical. The whole essence of penance ... would be taken away." [26] When Chávez finally decided to end his fast on the twenty-fifth day, he asked Robert F. Kennedy to attend. On March 11, 1968, they held a mass at a County park with more than 4000 farm workers in attendance along with national reporters from the major papers and television networks. The mass was said on the back of a flat bed truck. César was too weak to stand and he could not speak, but Jim Drake read a message he had written earlier. It was a powerful expression of his spiritual commitment.

> **Our struggle is not easy. Those who oppose our cause are rich and powerful, and they have many allies in high places. We are poor. Our allies are few. But we have something the rich do not own. We have our own bodies and spirits and the justice of our cause as our weapons.**
>
> **When we are really honest with ourselves, we must admit that our lives are all that really belong to us. So it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving of our lives do we find life.**
>
> **I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice. To be a man is to suffer for other. God help us to be men!"**[27]

Over the years Chávez engaged in many other fasts, each one for a specific purpose. His followers soon learned the depth of his commitment to the principle of nonviolence so that to violate that code was to personally affront

César. For the most part, his followers remained nonviolence because of Chávez's moral authority.

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Photo by John Kouns, Courtesy of César E. Chávez Foundation

César breaking his fast with Robert Kennedy,
UFW supporters, his wife Helen, and his mother Juana.

In the late spring of 1969, the grape harvest was about to begin. To rally support for the strike and boycott César decided to organize a march through the heart of the Coachella and Imperial Valleys to the U.S.-Mexican border. One of the primary purposes of the march was to dramatize the growers' use of undocumented immigrants from Mexico as strike-breakers. On May 10, 1969, César began the march with an outdoor mass celebrated in a labor camp in Indio. As in the 1966 march to Sacramento, the Coachella pilgrimage was a tremendous organizing tactic. Hundreds of farm workers and supporters joined in the colorful procession. Reverend Ralph Abernathy, the heir of Dr. Martin Luther King Jr.'s movement, joined the march on the eighth day, pledging the support of the Southern Christian Leadership Conference. Walter Mondale, a liberal Senator from Minnesota who would be a future Presidential candidate, joined the march along with famous Hollywood actors and Chicano student activists. The march dramatized the strike to hundreds of Mexican workers who were in the fields as the marchers passed. In the evening masses, speeches and teatros educated

them about the issues involved. The march lasted nine days and ended in Calexico, the border town across from Mexicali, Baja California where Chávez gave a speech calling for Mexican workers to join the strike and support the UFWOC.

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Photo by Manuel Echevarria

Mexican-U.S. border, 1972. César was trying to organize south of the border so that farm labors would be paid the same on both sides of the border when working for the same company.

By 1969 Chávez had expanded the boycott to include all California table grapes. Throughout the country, volunteers were picketing super markets that sold grapes. Shipments of California table grapes practically stopped to the cities of Boston, New York, Philadelphia, Chicago, Detroit, Montreal, and Toronto. Grape sales fell while millions of pounds rotted in cold storage sheds. In reaction, the growers filed a lawsuit charging that they had lost more than $25 million since the beginning of the boycott. In desperation, they turned to the Teamsters and held meetings to try to work out a contract that would bring peace to the fields. However, Teamsters were leery of entering the fields againm given their previous experience when the growers had reneged on a sweetheart deal when the pressure had become too great.

Despite the support of the Department of Defense for grape purchases, the boycott pressures began to be unbearable and, gradually in the late Spring of 1969, some influential growers in the Coachella valley came to the negotiating table and signed contracts with the UFW. By June 1970, the majority of table grape growers who were still resisting unionization were in the Delano area. Finally, through the intermediaries of a committee organized by the National Conference of Catholic Bishops, 23 companies, including Guimarra, agreed to begin negotiations to recognize the UFW.

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Photo Courtesy of César E. Chávez Foundation

César signing an important farm workers-growers agreement while many union supporters watch with reporters from radio stations and newspapers.

On July 29, 1970, 26 Delano growers filed into Reuther Hall on The Forty Acres to formally sign contracts. César gave a short speech recalling the

sacrifices that so many had made to make this moment possible and they signed the historic agreement. The contract raised the workers wages to $1.80 per hour. In addition, the growers would donate 10 cents per hour to the Robert Kennedy Health and Welfare Fund. The contract provided for all hiring to be through the union hiring hall and for the protection of workers from certain pesticides. The victory in Delano now meant that almost 85 percent of all table grape growers in California were under a union contract. This was victory without precedent in the history of American agriculture. Never before in history had an agricultural workers union managed such a sweeping success.

The Lettuce Strike and the Teamsters

There were indications that the farm workers were facing another formidable challenge, this time from the Teamsters and growers in the Salinas Valley, who were conspiring to undercut the UFW's newly won recognition.

Several times before, the Teamsters organization had threatened to expand their operations to organize field workers. In 1970, the Teamsters and the UFW were both members of the AFL-CIO so this announcement by the Teamsters amounted to a raid on the UFW's jurisdiction. The Teamsters had signed sweetheart contracts giving the vegetable growers almost all that they wanted while sacrificing workers benefits. There was plenty of evidence of collusion. The Teamsters had signed the contracts without even negotiating wage rates for the workers.

Quickly, Chávez moved to counter. He and the rest of the staff moved the headquarters of the union to Salinas and began organizing a strike. He traveled to the AFL-CIO convention in Chicago and attempted, with no success, to get the national organization to publicly condemn the Teamsters. Throughout the month of August, César had worked to keep the pressure on the growers with Teamster contracts by selective picketing of the largest corporations, about 170 vegetable growers who stubbornly refused to switch from the Teamsters to the UFW. This led Chávez to call for a general strike.

During this struggle with the Teamsters, César led the union to fight against a farm labor law passed by the Arizona legislature and signed by the Governor. It outlawed the boycott and limited strikes much as had been advocated by Nixon's administration. To raise people's awareness of the necessity to repeal the law and recall the Governor who had signed it, César began a fast in June of 1972. For 24 days César fasted and directed the recall campaign from a small room in Saint Rita's Center in a Mexican barrio of Phoenix. Afterwards he commented on the lessons to be learned:

El Macriado photo by Ben Gazzara

United Farm Worker convention.

"It is possible to become discouraged about the injustice we see everywhere. But God did not promise us that the world would be humane and just. He gives us the gift of life and allows us to choose the way we will use our limited time on this earth. It is an awesome opportunity. We should be thankful for the life we have been given, thankful for the opportunity to do something about the suffering of our fellow man. ... In giving yourself you will discover a whole new life full of meaning."[28]

That Fall the California growers began to try to destroy the UFW by sponsoring Proposition 22, an initiative that would outlaw boycotting and limit secret ballot elections to full time non-seasonal employees. Chávez followed the same strategy he had followed in Arizona of getting citizens

registered to vote as well as informing them about Proposition 22's threat to workers. During Fall, the "No on 22" campaign gathered momentum through the use of human billboards. On November 7, 1972, Proposition 22 was soundly defeated by a margin of 58 percent. The UFW had used the boycott organization to mobilize political support. In this election, they proved that they were a serious political force.

Meanwhile the lettuce boycott and struggle with the Teamsters continued. On April 15, 1973, grape growers in the San Joaquin Valley announced that they had signed contracts with the Teamsters. César immediately called for a strike and pulled most of the UFW workers from the fields. The Teamsters recruited goons and soon violence exploded, with two union members killed. Finally, on September 1st, César decided to cail off the strike and resume the boycott, which now included Gallo Winery that had signed a contract with the Teamsters. The decision to abandon the strike was motivated in part by his desire to avoid future violence, but also because he felt very deeply that the boycott would be more effective than a strike. The Teamsters finally gave up their campaign to organize field workers and take over UFW contracts in late 1974. Nevertheless, the grape and vegetable growers had contracts in place that were not set to expire for several years. Until their expiration, César had to decide on a strategy to keep his union together. He told his followers again and again of the moral values that he believed. He said

> **"There are a few basic principles that I try to follow. Don't lie! And work hard! You can compromise on many things but not in your principles. You have to stay true to yourself. There are special guides that God gives you and you cannot trade them off. That's a sin; then you reap what you sow. You have to use these gifts in life or you miss everything."**[29]

The Women of the Union and César Chávez

Women have always played an important, if unrecognized, role in the difficult, dangerous, and laborious struggle to organize farm labor unions. During the 1930s, Luisa Moreno worked with packing-house women and field laborers for the United Packing and Agricultural Workers of America (UCPAWA) in California. When Ernesto Galarza sought to organize the National Farm Labor Union (NFLU) in the 1940s and early 1950s, he relied a good deal on the wives of farm workers for support during the long strikes. And when César Chávez set about organizing the United Farm Workers in the early 1960s, his wife, Helen, was in charge of the credit union and finances and Dolores Huerta became the Vice President in charge of

negotiating contracts. Despite the generally male-dominated culture of agriculture, women within the UFW were essential for its early successes. [30] Helen F. Chávez, César's wife, was one of the key individuals behind his success. She gave him the encouragement to pursue his dream of organizing the farm workers despite having to give up the securities of a regular paycheck to support his family. She supported his quitting his job as Director of the CSO and in turning down good paying, salaried jobs with the Government. In the early years of the union, she went to work in the fields to supplement the family income while César was organizing farm workers. She quietly took care of the eight children and volunteered to be the Treasurer for the union's credit union. She was a traditional Mexican mother, self-sacrificing for her family and husband, choosing to avoid the public life. She joined the picket lines numerous times, and once was arrested and jailed. She was a courageous woman who said, "We never get discouraged. I guess as the years go by we get stronger. Then you want to fight extra hard."[31] She never posed for photographs or gave speeches and has never given a formal interview. On one rare occasion, speaking with a reporter at a farm worker fiesta she said, "I want to see justice for the farm workers. I was a farm worker and I know what it is like to work in the fields."[32]

Another important woman, close to César was Dolores Huerta, Vice President of the union who shared a family with César's brother and lived with her children at La Paz. For more than 30 years, César Chávez relied on Dolores Huerta as a confidant, adviser, and negotiator. Dolores was co-founder of the Farm Workers Association and worked as a lobbyist for the union in Washington and Sacramento. She had a strong character and was a non-traditional Mexicana, yet a loyal follower after having expressed her views. As she said, "César and I have a lot of personal fights, usually over strategy or personalities. I don't think César himself understands why he fights with me."[33]

Because of her independence, strong personality, and total dedication to the UFW, Dolores made many personal sacrifices as she raised 11 children by herself despite her union activity. Reflecting on her non-traditional domestic life she recalled:

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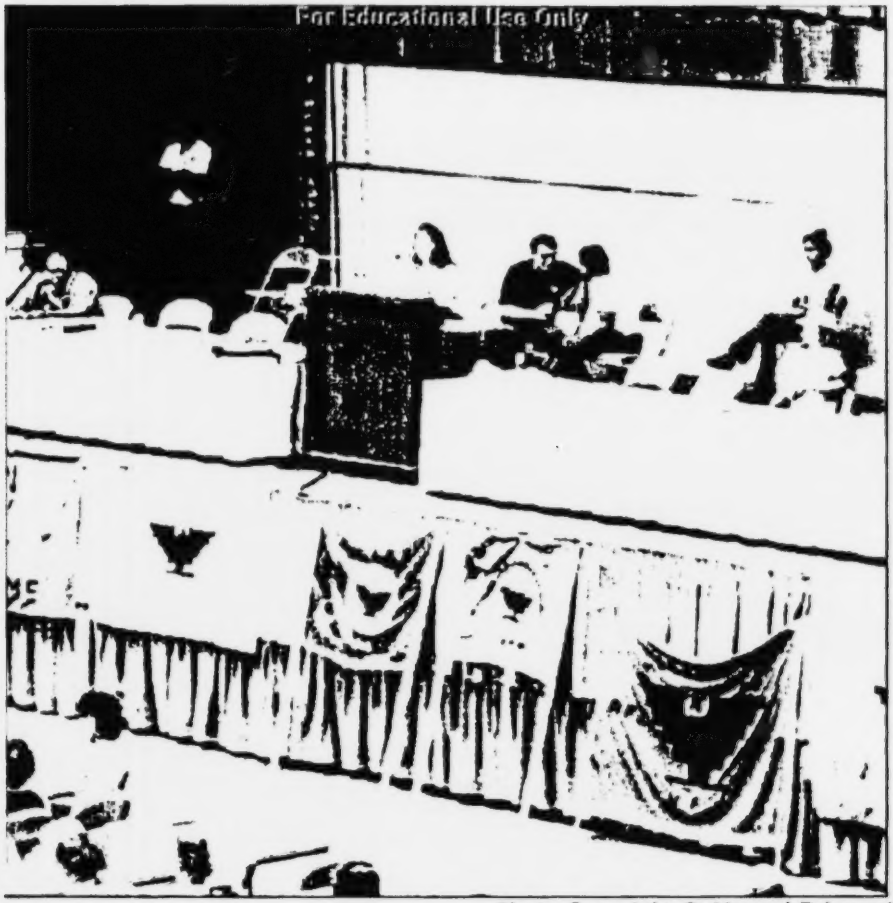

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Dolores Huerta speaking at political convention.

"My mother raised me and was a dominant figure in my early years. At home, we all shared equally in the household tasks. I never had to cook for my brothers or do their clothes like many traditional Mexican families. I was raised with two brothers and a mother, so there was no sexism. My mother was a strong woman and she did not favor my brothers. There was no idea that men were superior. I was also raised in Stockton, in an integrated neighborhood. There were Chinese, Latinos, Native Americans, Blacks, Japanese, Italians, and others. We were all rather poor, but it was an integrated community so it was not racist for me in my childhood." [34]

Huerta's egalitarianism and sense of justice interacted with and influenced César. In the CSO, Dolores sent long letters to César giving him detailed accounts of her organizing activities. She gave up her paid position with the CSO to work with César in founding the FWA in Delano.

There she stated, ""I like to organize. ... My duties are policy making like [those of] César Chávez. It is the creative part of the organization. I am in charge of political and legislative activity. Much of my work is in public relations." [35]

Like César, she has been a public speaker, spreading the message of struggle for human justice. She recognized her key role. She said, "I know that the history of our union would have been quite different had it not been for my involvement. So I am trying to get more of our women to hang in there. The energy of women is important."[36]

Her accomplishments are many. She negotiated the first UFW contract in 1966 with the Schenley Wine Company. She oversaw the setting up of union hiring halls and helped administer union contracts once they were signed. Dolores directed the UFW's national grape boycott and helped organize picket lines and boycotts in the 1970s. Dolores Huerta helped establish the Robert F. Kennedy Medical Plan, the Juan De La Cruz Farm Worker Pension Fund, the Farm Workers Credit Union, the first medical and pension plan, and the credit union for farm workers.

Many other women have worked with César and the union over the years, and each of them has had an influence on his life. One of the many women organizers within the UFW whose contributions have yet to be recognized is Artemisa Torres Guerrero. Known as "Artie" to her co-workers, she was a key person behind the scenes helping the UFW and César Chávez achieve victory in the fields during the 1970s. César Chávez called Artie a "grandmother to the farm workers" because she volunteered all that she had to help with the boycott and strike activities in the Los Angeles area, despite her failing health. [37] During the 1970s, when Chávez arrived in the Los Angeles where she lived, he made it a point to confide in her. He discussed with her his recent activities and found out what she thought of them. Gradually by the 1980s, Artie had become Chávez's confidant. She called him *Chaperito* [Shorty] and he called her "*Abuelo*" [Grandmother].

Other women in the UFW became part of César's life. Mary Sanchez, Linda Legrette, Terry Vasquez Scott, and other women worked with César helping organize the complex daily life of the union. Nuns like Sister Beth Wood and Sister Betty Wolcott worked in many capacities as volunteers. Others were given tremendous responsibility and taught valuable lessons, such as

Elizabeth Hernandez who reflected on César's influence on her life: "He made me feel proud that I had attempted to work out all the problems by myself. He gave me confidence that I could do anything I set my mind to do. He gave me trust and honesty and self respect. These are the traits that I admired in him."[38]

The California Farm Labor Act

In 1975, the UFW was involved in new struggles with grape growers. César E. Chávez and others organized a boycott against Gallo wines because they had signed a "sweetheart" contract, an agreement that favored the grower over the farm workers, with the Teamsters union. On February 22, César organized a 110-mile march from San Francisco to Modesto, home of the Gallo Wineries. More than 15,000 supporters ended the march a week later. The tremendous turnout proved again that the UFW had great popular support.

The message was not lost on the newly elected Governor of California, Governor Brown, a son of the former Governor, whom some considered almost an anti-politician--a perfect type to be successful in the post-Watergate era. Jerry Brown had supported the farm workers' cause and even marched with them in the Coachella Valley. As California's Secretary of State in 1972, he had helped the UFW challenge Proposition 22. His election to the Governorship in November 1974 signaled a new opportunity for the UFW.

Late in 1974, César began to think that a state agricultural law might help reverse the decline of the union's strength, but only if the law had certain provisions. First, it had to allow for boycotts. Second, it had to allow seasonal workers to vote in elections (under previously proposed legislation, including the Arizona law, only permanent workers were allowed to vote). Third, a UFW-supported farm labor law had to allow for legitimate strikes. Initially, the growers opposed all of these conditions for a farm labor law, but by 1975 after the years of strikes, jurisdictional violence, and boycotts, they were willing to concede these points.

After considerable political maneuvering, the California Agricultural Labor Relations Act was passed in May 1975, the first such law in the continental United States governing farm labor organizing (farm workers in Hawaii had a similar law). The law gave the UFW what it wanted, secret ballot elections, the right to boycott, voting rights for migrant seasonal workers, and control over the timing of elections. The growers, for their part, were convinced that the law would end boycotts and labor disruptions that had cost them millions of dollars in profits.

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The struggle with the Teamsters for representation of farm workers continued under the supervision of the state agency. Governor Brown continued to support Chávez and the UFW by appointing a pro-UFW majority to the Agricultural Labor Relations Board, the body that was to oversee the elections and rule on the complaints. A big controversy arose over the access rules for union. Chávez wanted the UFW to have the unlimited right to enter ranches and farms to talk to workers about the union, while the growers wanted total control over access, giving preference to the Teamsters.

Another problem was funding. The ALRB ran out of money for its daily operation at the beginning of 1976 and suspended operations for five months until the Legislature could vote for a regular appropriation. The Legislature lacked the necessary majority to pass an emergency appropriation, so the ALRB stopped reviewing and certifying elections.

César decided to attack the issues of funding and access by appealing to the voters. In a massive initiative campaign, the UFW sent its workers out and gathered more than 700,000 signatures in only 29 days. The initiative known as Proposition 14 was to be voted on in November. The UFW-sponsored initiative provided for guaranteed funding for the Agricultural Labor Board as well as assuring union organizers access to workers. Because of an advertising campaign funded by oil companies and agricultural corporations, Proposition 14 lost by a two to one margin. The public seemed to have been convinced that the funding of the Farm Labor Board was already a moot point and that the access provision was a threat to property rights.

Strengths and Weaknesses: Mixed Results

Some regarded the defeat of Proposition 14 in 1976 a turning point in Chávez's ability to mobilize the public support for the farm workers and their union. The promise of the ALRB as a means of helping organize farm workers rapidly disappeared. The Farm Labor Board was increasingly controlled by Republican, pro-grower interests who consistently ruled against the many grievances that were brought before it by the union.

There were some victories. One was the result of years of lobbying and complex legal maneuvers, the abolition of *el cortito*, or the short handled hoe, in 1975. For decades, the growers had required field workers to use this tool that forced the workers to bend over and work for hours on end. Thousands of farm workers permanently damaged their backs and spent the rest of the lives in disabling pain. Chávez and the UFW had opposed the use of *el cortito* because of its damaging effect on the worker's health. Together

with attorneys for California Rural Legal Aid (CRLA) they won its abolition.

In terms of union building, the period following the passage of the California Farm Labor Act was one of growth in membership and contracts. The UFW had won almost two thirds of the elections after 1975 and, in March of 1977 the Teamsters admitted they were beaten and that they would not contest future elections. The dues paying membership of the UFW soared to more than 100,000 by 1978.

It would seem that the union had reached a degree of organizational success. But there were troubling signs that all was not well. A number of long time staff members quit the union, some expressing their unhappiness with César's leadership, and others admitted to being burned out by the long hours at almost no pay. In March 1979, Jerry Cohen, the UFW's chief attorney, left after the Executive Board defeated his proposal to allow his staff to be paid salaries rather than in-kind benefits. A few months later, Marshall Ganz, who helped organize the lettuce strike, and Jim Drake, another long-term organizer, left the union, along with a number of other union leaders from the Salinas area, over a dispute having to do with the union policy. The newspaper and journal reactions to these resignations were to magnify them as signaling the end of the Chávez-led union.

César had decided to reorganize the union, and some left because they disagreed with his strategies. In late 1975, he called for a conference to discuss ideas for modernizing the union and invited several management consultants to La Paz for staff training sessions. As part of the modernization drive, they began computerizing all the union records and purchased a microwave communications system so that they would not be dependent on the public telephones.

Despite these measures, there were indications that the UFW lost momentum. In 1984, only 15 of the 70 grape growers in the Delano area were under a UFW contract. The Union was winning fewer and fewer elections; in 1976 they had won 276 but in the years since they had won only 56. Union membership dropped to less than 12,000 active members. There were fewer and fewer strikes and the UFW cut down on the number of organizers in the fields hoping to encourage local leadership and initiative.

The reason for the decline, César felt, was that the Farm Labor Board was firmly in the hands of the grower interests. The Board now was used to stifle unionization. The ALRB took on the average of 348 days to settle disputes over contested elections and about half as long to render a decision whether or not to litigate an unfair labor practice. As of 1984, the ALRB had not

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rendered any award for violation of the labor law.

As a result of the stalemate promoted by the ALRB, César came to the conclusion that the only tactic left was to boycott in order to force the growers to sign contracts. So on June 12, 1984 César announced that the union would embark on a new grape boycott. The UFW had sponsored more than 50 boycotts over the years and the public was confused as to what was and wasn't still being boycotted. There remained a tremendous educational campaign for the union to undertake.

The Wrath of Grapes

For the next few years, Chávez targeted the environmental concerns of the Nation's middle class. The UFW produced a movie entitled "The Wrath of Grapes" in which graphic footage showed the birth defects and high rates of cancer that pesticide poisoning produced among farm workers and consumers. In 1987 and again in 1988, César traveled to the midwestern and eastern cities where grape consumption was viewed as a luxury item and where union support had always been the strongest.

From the beginning of the UFW, César had insisted that the union try to control and ban the use of pesticides to protect workers as well as consumers. The first grape contracts in 1967 included provisions prohibiting the use of DDT, a highly toxic chemical. This was before the federal government's ban on its use. César had always included the banning of harmful pesticides as a union issue. In 1969, he marched with protesters in front of the Pure Food and Drug Administration to lobby for increased federal control of dangerous farm chemicals. When asked if he could compromise on the pesticide issue he said, "Hell, no! Pesticides, for me, is the single most important issue. If we don't deal with that, higher wages isn't going to make it for us. No way."[39] But despite the efforts to make the public aware of the health dangers, pesticide usage increased. In the 1980s, farmers used more than 2.6 million tons of agricultural chemicals per year and more than 300,000 farm workers and their families suffered from major health problems.

Finally, César decided to protest against the indiscriminate use of pesticides by beginning a fast on midnight July 16, 1988. The fast went largely unnoticed by the public until the children of Robert Kennedy visited César in La Paz to lend their support. Finally on Sunday August 22, César gave up his water-only fast. As an expression of support, Jesse Jackson, a Presidential candidate, and actors Martin Sheen and Robert Blake vowed to continue the fast for three days to keep alive the "chain of suffering." Thereafter, for several months individuals joined three-day mini-fasts to demonstrate their

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support for the union.

During the 36-day fast, César issued a statement that summarized his commitment to the union and the boycott:

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Photo Courtesy of César E. Chávez Foundation

Reverend Jesse Jackson assists César during a fast.

" As I look back at this past year, I can see many events that precipitated the fast, including the terrible suffering of farm workers and their children, the crushing of farm worker rights, the denial of fair and free elections and the death of good-faith bargaining in California agriculture. All of these events are connected with the great cause of justice for farm worker families."[40]

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In the 1990s, Chávez had the same qualities of character that had brought about victory in the earlier boycott. Most of all he was tenacious in his leadership, despite an apparent change in the activist mood of the Country. He believed that the modern boycott could be won with an alliance among Latinos, Blacks, and other minorities, plus allies in labor and the Church. He also had faith that, for the generation of activists from the 60s and 70s, the boycott would become a social habit.

He continued to try to educate the public about the harmful effects of pesticides. At a speech honoring Martin Luther King given in 1990, he said that the boycott by Dr. King had shown him the way: "I have seen many boycotts succeed. Dr. King showed us the way with the bus boycott, and with our first boycott we were able to get DDT, Aldrin, and Dieldrin banned in our first contracts with grape growers. Now, even more urgently, we are trying to get deadly pesticides banned."[42]

César's moral qualities kept him dedicated to the same struggle that many others had left. He commented, "What keeps me going? Well, its like a fire—a consuming, nagging everyday and every-moment demand of my soul to just do it. It's difficult to explain. I like to think that it's the Good Spirit asking me to do it. I hope so. If you really want something, you have to sacrifice."[42]

In 1991, statistics of grape consumption seemed to support Chávez's dedication to the boycott as a tactic. During the crucial period May to August 1990, grapes delivered for sale declined in 12 major cities. In New York City, grape consumption was down 74 percent; it declined by 37 percent in Los Angeles and 36 percent in San Francisco. The UFW could cite official statistics showing that the growers were selling grapes at a loss.

A Legacy of Service

Chávez was confident about the ultimate success of the UFW struggle and remained so until his unexpected death in Yuma, Arizona on April 23, 1993. He had been coordinating the boycott and fighting legal battles against the growers, traveling to raise money, and fasting for spiritual enlightenment. The tremendous outpouring of condolences and support that followed his death was a testimony to his importance as a leader who touched the conscience of America. César E. Chávez's crusade had been part of a worldwide commitment to human and civil rights, inspired by ideas and issues arising from the age in which he lived. He was correctly identified as a civil rights leader as much as a labor leader. More than 30,000 people followed his casket for three miles from downtown Delano to the union's old headquarters at The Forty Acres. Expressions of regret for his passing came

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from around the world, from international political, labor, and spiritual leaders as well as from thousands of the poor migrant farm workers to whom he had dedicated his life.

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The pine casket of César Chávez being carried during the funeral procession.

César Chávez's most lasting significance as a leader of the farm worker's movement is that he made millions aware of the plight of Mexican Americans and enlarged the Nation's conscience. For millions of Latinos, Chávez's struggle was an inspiration for their own. In his words:

> **"The UFW's existence signaled to all Latinos that we are fighting for our dignity, challenging and overcoming injustice, and empowering the least educated and poorest among us. The message was clear. If it could happen in the fields, it could happen anywhere—in cities, in the courts, in the city councils, and in the State Legislatures... Once social change begins, it cannot be reversed. You cannot uneducate the person who has learned how to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore."**[43]

César Estrada Chávez was more than an inspiring leader for Chicanos and Latinos. He was an integral part of the U.S. civil rights movement. He personally knew and communicated with the most influential leaders of the civil rights movement, including Dr. Martin Luther King Jr. His belief in nonviolence within the farm workers' movement echoed the civil rights struggle in the South. In fighting for labor rights, he always was aware that he was expanding the rights of all working men and women. He was more than a labor leader because he brought a deep sense of spiritual commitment to the struggle for human rights. His favorite passage in the Bible was the Beatitudes in Matthew's gospel. As he said:

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"We're doing Christ's work on earth; and we're reminded ever so much in the Beatitudes of what it is he wanted us to do; the thing about loving him and loving our neighbor. We're called on to be peacemakers at times, at times we're called to suffer persecution because of justice's sake, at times we deal with those who are poor in spirit, the meek, those who mourn, and especially those who hunger and thirst for justice. at times we have to be merciful as we do our work, and also we see in our work those who are clean of heart." [44]

Chávez's strengths were based on his moral principles: self-sacrifice, nonviolence, respect for all life, a belief God and the importance of the spirituality, and a deep faith in the ultimate triumph of the just cause of the poor. He embodied the struggles of all people to achieve a better life. He will always be remembered for his humility and total dedication to the cause of social and economic justice.

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César E. Chávez with a young child.

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February 11 Notes

Handout for lecture

Monday/February 24 at 7:00 – if you don't attend you must watch the video of it later. Jewish, Christian and Moslem panelists.

Tuesday/February 18 at 7:00 as part of the new COAS minor (yours) Andrew Mahler of Heartwood will be speaking in Ballantine 109 – he is a local environmental activist

1. Quiz scheduled for Friday in discussion – multiple choice, matching and a few short answer – will include up to and including the short story "Jury of her Peers". Read for Thursday. If you review notebook, lectures, previous quiz questions (on oncourse) and any handouts to date.

2 Midterm: Instructions will be handed out in section this week – you will have two weeks to complete. You will write a creative dialogue between 2 parties on a given case. The dialogue must meet specified structural requirements (an A section, B section or whatever). You may prepare as much as you want, but will take the test under in-class conditions: closed book, no notes with a 1 ¼ hour time limit. Will be done in the blue book. You can take at home, in your dorm, in the bathroom if you want. Only rules are time limit and supposedly no notes. Check with AI about typing – she went back and forth.

3. Debate Team Assignments and Instructions: Team assignments and instructions will be given out this week and posted on Oncourse with contact e-mails for your teammates. You have a big responsibility to your teammates as well as yourself on this major assignment. You will only have so long to speak. If you can't do the date you are scheduled, you must trade within your section group.

4. Journals – AIs will start collecting anytime – you need to keep a copy or a disk of your journal entries.

CLASS NOTES BEGIN

The lesson was mainly on H.R. Niebuhr's The Meaning of Responsibility. His big question is are deontology and utilitarianism really without metaphorical thinking. The answer is NO. The second side of handout will prove Niebuhr's thinking.

Niebuhr is the father of Response-ability ethical thinking.

Niebuhr's goal is to define (she calls it unpack) the meaning of the word responsible. What character traits make you responsible? The root of the word responsibility is RESPONSE. This is the basis of Nieburh's ethical thinking. It is a Response to what is going on around you.

** Possible test question. The author Tannan (?) She uses the metaphor of "argument as war."

Niebuhr argues that there are 3 metaphors for Man:

Man the Maker (see handout)
Man the Citizen (see handout)
Man the Responder (see handout)

He says Man the Maker and Man the Citizen are most used by ethical thinkers, but are incomplete. Man the Responder is, according to Niebuhr the most important line of ethical thinking but not enough attention is paid to it. This one is Niebuhr's main argument. The main goal in his article is that you must learn to be a responder. Need to pay more attention to everything around you and respond with dialogue, etc. He feels that ethical reasoning is based on what is the most fitting response in any specific situation. The primary ethical question is: WHAT IS GOING ON HERE. To whom and in what way ought I/we respond – good example of ethical thinkers who use this method are advice columnist like Dear Abby, Ms. Manners, etc.

Niebuhr argues that deontology and utilitarians thinkers make so many presumptions about man, rules, etc that they don't realize they are using metaphors in their presumptions. See second side of handout.

Many people so raised with religious thinking don't even realize when they say Creator or Creation that these are metaphors.

February 4, 2003 Lecture

Professor presented a situation:

Choice: You or a prisoner with 10 others. You have been told by your captors that if you kill one of your fellow prisoners, nine will not be killed. If you don't kill one prisoner all ten will be killed. Do you refuse to participate and the guards will kill 10 of your fellow prisoners or do you kill one to save 9. Class was split 1/3 never kill no matter what the circumstances, 1/3 kill the one to save the 9, 1/3 one not decide (instructor called these people the reflective paralysis – do nothing because can't decide).

Immanuel Kant – a strong supporter of monistic deontology would say never kill – if you kill that is your choice – if the guards kill that is there choice.

My example: Schindler was a German businessman who was told he could save some Jews and use them as slave labor. If he did not choose any – all would die. Those he did not choose would die. But he would be using slave labor. He chose to save who he could, but he had to let women, children and old people die, but he saved thousands. Kant would argue that morally you couldn't choose any, because slavery is immoral. So he would say let all of them die.

The example case is haunting because:

1. Not purely hypothetical. Similar cases did happen during holocaust
2. It tends to pit deontologists against utilitarianists (consequentialists)
3. It forces you to think about your own ethical reasoning. If you don't kill you follow the deontologist rule of ethical reasoning. If you chose to kill one to save 9 you follow the Utilitarianist view of the intended consequences (9 dead) to determine the right or wrong.

Deontology – attempts to ground ethical reasoning without the use of religion or metaphors. The next was a repeat of how deontology was a reaction during the enlightenment.

Both deontology and utilitarianism can have religious reasons for taking a position on either side. Following the Ten Commandments – Thou shall not kill could be a religious reason for siding with either line of reasoning. The deontology position can definitely be backed up using religious and metaphorical reasoning.

Immanuel Kant was the articulator (gave voice) to modern deontology. Kant's background:

1. Prussian, culturally German – lived in area now known as the Baltics.
2. He was reacting to the Enlightenment and wanted to ground ethics is something not religious.
3. Was responding to the scientific revolution – admired Isaac Newton who developed universal scientific laws (like idea of gravity).

4. Kant wanted to be like Newton and model ethical reasoning on the idea of rational deduction (if the ball goes up, it must come down idea). He tried rational thought experiments. He concluded that only in a state of moral freedom can one be ethical. He was concerned that one's own passions and self deceptions influenced ethical reasoning to much. (It will make me more money, so it's okay, that lie won't hurt anyone and I will benefit). So he decided that the only way of judging whether something is ethical is by universalizing it – it's always wrong – or it's always right. No exceptions.

5. Rationally consistent (either always right or always wrong) is the basic idea of his categorical imperative. The categorical imperative is that something is either right or wrong, no shades of gray. You might have hypothetical duties (to family, etc.) but there are categorical moral imperatives that are absolutely morally binding.

Kant's Categorical Imperative:

1. Act as if your action will become a law of nature.
2. One should never use rational human beings as a means to an end – don't use others to get your way (have you ever felt like you've been used by someone because of the way they treated you.)
3. Kingdom of Ends – ideal community where all the members commit to the categorical imperative and are following all moral ethics (it's either right or wrong, no gray).

Absolutes of the categorical imperative: You cannot will others if you don't do it yourself. Kant gives 4 examples:

1. Rejection of suicide
2. Rejection of stealing
3. Kant criticizes someone who has tremendous talents but is to lazy to develop them. This failure to develop your talents for the Kingdom of Ends is violating the categorical imperative.
4. Kant criticized someone who is well off but who is blind to the needs of others. Can't see the poverty and need to help.

Kant feels that you must develop ways to improve yourself and not just the negatives. You have AN ABSOLUTE DUTY to develop your talents.

Kant believes in ABSOLUTE. Example story:

What if you are hiding your Jewish friend in your attic during the Holocaust. An SS officer knocks on your door and asks where is your friend. What do you say. If you follow Kant's ABSOLUTE you would say – I'm hiding him in attic. His ABSOLUTE is that you must always tell the truth because telling the truth is a categorical imperative no matter the consequences. Kant might argue that you violated the SS officer's right if you didn't tell the truth because he then couldn't make his own ethical decisions.

Not all deontologists agree with Kant on the above story. If you are a monistic deontologist you would agree, but a pluralistic deontologist would look at the moral

dilemma – do you lie or do you kill. If you lie you save a life, if you don't like you cost a life.

She used the example of an article you have to read by Alexander Solchinessen (spelling is wrong). He was a Soviet dissident – he opposed the communist rule in Russia. He spent 18 or more years in prisons in the Gulag of the Soviet Union. He argues that you can never tell a lie no matter what the circumstances. In fact his family was punished because he refused to lie. He argued that the whole system of communism is a lie, so not lying preserved his own integrity and allowed him to argue that the system was lie. If he had lied then he couldn't argue the system was a lie.

Monistic Deontology – Kant the primary example – no real moral dilemmas, It is either right or wrong. One way and one way only. Categorically imperative.
Pluralistic Deontology – moral dilemma's. The SS story is a good one. Sometimes 2 things by both be morally ethical but they conflict – SS case. Which rule is more important the lie or the killing.
Deontology – DUTY – when something conflicts do the one that is right. No gray areas.

Brief Summary of those who support Deontology way of ethical reasoning.

1. This way of thinking articulates that we shouldn't make moral exceptions for ourselves.
2. Humans are free and we need to respect the decisions of those around us, even if they're wrong (the SS).

Critics of Deontology:

1. Pits reason against emotion
2. SS case – sometimes it's wrong to follow categorical imperatives

February 6 Notes

Quiz in section on Friday, February 14 – multiple choice or short answer

Journal Entry: Choose one (only one)

A. Solzenhitsyn (packet article) claims one should never participate in a lie. Briefly explain A. Solzenhitsyn's reason. Do you agree or disagree? Do you think AS's argument is stronger, weaker, or the same if the context is presented to be the contemporary U.S. and not the Soviet Union one generation ago..

B. Identify one policy decision facing the American public (e.g. go to war with Iraq? Ban partial birth abortion? Cut taxes? Open the arctic refuge for drilling, etc.). Do a utilitarian calculus to predict consequences for the proposed policy. Identify any problem you have doing the calculus.

Colin Powell used consequentialism in his speech to the UN.

Utilitarianism was born out of the Enlightenment in response to religious warfare. It was an attempt to ground ethics in "universal reason" that was not religious based or metaphorical based.

Individuals who endorse either Deontology or Utilitarianism are not necessarily anti-religious. Many do and did believe in God – they just wanted a method of reasoning that was not based on religious doctrine.

Review of Deontology – Father of this form of ethical thinking was Kant.

Strengths or +s –
1) articulates or explains intuition that one should not make exception for oneself (rules must apply to everyone – no exceptions for oneself or one's family
2) Emphasis on moral freedom, dignity of individual – many of the the human rights documents of today are basically deontology thought (examples are the Declaration of Human Rights, the Declaration of Independence and the Constitution) – these rights belong to everyone no matter who they are.

Weaknesses or –s
1) Is reason (the basis of deontology) rationally adequate as a criterion for what makes one worthy of respect – if you must be able to reason then retarded, mentally challenged, unconscious people, and animals would not be respected.
2) Could deontology based decisions have unacceptable consequences – example of SS officer
3) Can deontology adequately consider systematic issues – example of that is where a doctor might lie on paperwork to make sure a patient has insurance coverage for an operation.
Utilitarianism – Consequentalism – (Bentham is the Father of this line of logic)

It claims that predicted consequences define ethics – whether something is ethical depends on what will happen – again SS story – if you lie you save a life

Bentham – is the father of modern utilitarianism – he was aware of Kant's work, but didn't agree with him. Did think (like Kant) that some line of ethical thinking had be developed that did not include religious views only. Bentham (like Kant) also admired the thinkers of the scientific revolution. Kant followed the scientific methods of Newton, a physicist while Bentham followed the scientific methods of Francis Bacon who was a biologist – everything can be observed through the five senses.

Benthams focus is SENTIENCE – that beings can FEEL

Bentham's basic premise is that people like pleasure and hate pain.
1. Ability to suffer, to feel pleasure and pain makes a being morally considerable (this line of reasoning includes retarded, animals)
2. Principle of Utility – act in a way that maximizes pleasures and minimizes pain

Ethics for Bentham uses a sort of biological accounting model called the **Utilitarian calculus.**
The Utilitarian calculus process is:
1. Every sentient being (sentient means something that can feel) affected counts as one in the calculus – "love your neighbor as yourself" idea
2. Consider pleasures and pains of any considered action and how it will effect each of the sentient beings above, weigh the action for intensity – who is affected and how they are affected.
3. Add up the overall pleasures and pains
4. Act in a way that will maximize the pleasure and minimize the pain; promote the greatest happiness for the greatest number of sentient beings.

Things to note:
1. Sentience criteria expands the moral universe beyond just humans into animals and possibly into nature. Bentham was a founder of the HUMANE SOCIETY in Great Britain because he considered animals as sentient (with feelings).
2. Assumes people agree on what is pleasure and what is pain (Kant also assumed rational people all think the same about what is right or wrong). Example of their failure to realize people what disagree on these matters in female genital mutilation – some countries call it a custom and feel it is necessary – other countries call it mutilation against women. Both sides say they are right – no middle ground – which is right and which is wrong. Also Bentham could never figure out what to do about people who like chains and whips in sex. Could also not explain monks who chose not to participate in reproduction, sex and willingly fasted. (Pedophile – gives him pleasure to have sex with children – so should it be right)
3. Assumes different kinds of pleasures and pains in some way are identifiably and comparable. An example when you have an insurance claim you have to put the amount of the lose. Bentham's perspective is along the line of an insurance decision. Are some kinds of pleasures and pains so different that they can't be calculated.
4. Sympathy is a moral danger – Bentham's argument was that natural love (family, child, country) dangerous because you must look at the greatest good for the greatest number of sentient beings – if you have sympathy you might give special treatment to your own child for

example. He felt sympathy for one's country is very dangerous. Felt this could lead to wars (it has – Hitler, Civil Wars – my country right or wrong) Love of country can be dangerous if more important than the good of the whole.

Utilitarianism/Consequentialism

Strengths or +s –
1. Need to consider the ripple effects of one's actions – who will it affect and how
2. Managerial ethics – don't have favorites; overall happiness of the group is the goal (ROTC favorites).
3. Sentience is morally important not just being able to think rationally – in this ethical thought the retarded, ill, animals, etc are considered.

Weaknesses or –s
1. Is sympathy only negative? Or is there something morally important and insightful about loving one's child above all others.
2. Does it give adequate moral consideration to minorities – does the rights and nights of the majority mean it is okay to take away the rights of a minority.

Example story
You are a doctor in the emergency room – a homeless person comes in who is deathly ill – you can't find any family or friends – no ties with anyone. You have eight patients who need transplants or they will die. Should you kill him or let him die to save the eight. (My example: during World War II, Dr. Mengele, a German physician experimented on jews at the Treblinka concentration camp. He had a variety of experiments – one was to throw prisoners in frozen water and see how long they could survive, what would it take to revive them, etc. His argument was that he was trying to get specific data so he could save the lives of German pilots who went down in cold water. He also experimented on twins doing awful things in the name of medical science.) These examples need to be placed in the UTILITARIAN CALCULUS to determine if they are ethical moral. In both cases the ethical rule for doctors which was developed out of Act utilitarianism is DO NO HARM.

Two types of Utilitarianism:

Act Utilitarians – maximize happiness for each act – they don't really believe in real moral dilemmas

Rule Utilitarians – create ethical rules that in general promote good consequences in the long term. There can be real moral dilemmas. These rules that are created are binding even in situations where there might be negative consequences of following the rule.
One major question for Bentham method of Utilitarian Calculus is:
What about unintended consequences (i.e. military actions, a vaccine that kills people unintentionally). What is being done is to create good consequences but ends up being bad – (Movie – Minority Report).

Quizes 15% of Grade – 5 points each quiz. Journal questions will be collected by AI on their schedule

Exodus – Covenant as an orienting metaphor (linked to liberation and command metaphors, ie God as liberator and God as commander

The vocabulary will be explained as you go. It is difficult but it will pay off as it will enable you to identify what type of reasoning people are using on you.

Previous classes have highlighted primary metaphors and tensions flagged by those metaphors that appear in the Hebrew Bible.

Professor made three arguments:

1. Argument for complexity – it is difficult to interpret Biblical stories – she can't emphasize how difficult the whole issue is. Interpretation has changed over time and has changed with the knowledge and believes of different people and times. Within this complexity are the three biggest metaphors for God: God is Creator, God is Liberator and God as Commander. Three metaphors for humans are Liberated, Created, Creaturs, the Covenanted. These basic ideas can be ethically orienting. When you say God is Creator you have a vision of what that means. Marriage as a Covenant versus marriage as a contract, etc. At the same time internal tensions flagged by these metaphors may provide infrastructure for debate and argument.

For instance – QUESTION – When to go to War?

God would support if you are thinking of God as Liberator – to protect innocents from tyrants revolves around his role as liberating. To oppose war can use Playing at being God metaphor for those who try to make decisions based on being all knowing or all powerful like god. Not having Godlike goodness or knowledge.

Metaphor describes something. What features (of a situation, experience or institutions) are highlighted or obstructed by the given metaphor. How do they provide a basis for social critique on how might other forms of social critique call into question the ethical importance of religious metaphor.

Example: War is like a chess game. This makes you think of movement of soldiers, training of soldiers, planning of war, movement of supplies, but does not show a reality when soldiers start to die (blood and guts).

Example: Marriage as a covenant. This is a Major Metaphor used frequently. This metaphor addresses only devotion and commitment, but does not show the economic or financial advantages to marriage. Missing the realities of marriage.

The problem in ethical arguments is how can we discuss situations if we don't all have the same background of foundational stories – the same metaphors. If use the term "Why are you playing God". Will everybody understand?

The challenge to communication:

1. Ethical metaphors are not universally shared among people with different religious, cultural and personal histories.

a. need to find non-metaphorical approaches to ethical reasoning – ways of thinking about ethics that can be shared by all rational people (this is the least common denominator approach from the Enlightenment period). During the Enlightenment thinkers became tired of all the warfare over religion (Catholic, protestant, etc.) and decided to start trying to discuss moral and ethical issues without using any religious examples (metaphors).

b. learn as much as you can about the metaphors others use and the stories of identity from which they derive (Marquee-approach).

c. Paradoxically do both (it is a paradox because one uses no religious examples and the other uses religious examples from all religions) – seems somewhat impossible

Three kinds of Ethical Reasoning –

Deontology – (Act) a reasoning designed to avoid all metaphor, especially Bibical – it is one strand of moral reasoning from the Enlightenment that was specifically designed to avoid metaphors. Believe an action is either right or wrong. DEON = Duty. There are two types of Deontologists – Monistic and Pluralistic.

Monistic (means one) believe there is only one principle so there is no such thing as a real moral dilemma. This is the moral answer – do it. Example would be never to tell a lie even though it might hurt someone.

Pluralistic (means more than one) believe there can be more than on moral issue involved.

Utilitarianism or Consequentialism (used as same in this class) – Consequence – a line of reasoning – again designed to avoid metaphor. They believe an act is not inherently right or wrong; the consequences of the action is what is right or wrong, ie could lie if consequences of your lie is positive – to save life, heart feelings, etc. There are two types of Utilitarianists – Act v. Rule Utilitarianism

Act – believe the expected consequences of each individual act should determine the moral course of action.

Rule – they derive ethical rules that will promote long term good consequences.

Response-ability – agent – uses Biblical metaphor. Looks at ethics as responsiveness, ethical challenge and appropriate perception. Responding to each other is basic response.

These three approaches differ in several ways:

1. How they judge the morality of acts
2. How they view the status of moral rules – do not lie, do not steal, etc.
3. Whether they think there is such things as a real moral dilemma - do two things really conflict with each other or whether there is one thing that needs to be done, it's just hard to do it.
4. Whether they view metaphorical thinking as positive or negative for ethics. (Deontology and Utilitarism see methaphorical thinking as negative – Response-ability see it as positive.

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